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## THE BETTER WAY.

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CINCINNATI - - FEBRUARY 15, 1890

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## THE ROSTRUM.

### CHURCH REVIVALS AND REVIVALS IN GENERAL.

A Discourse Delivered by Prof. J. Clegg Wright Before the Union Spiritualists at G. A. B. Hall, Cincinnati, O., Sunday Morning, Feb. 2d, 1890.

Specially Reported for the Better Way.

#### INTRODUCTORY REMARKS

Mr. Chairman, Ladies and Gentlemen: I feel that I shall have to be very careful with my voice this morning; if I pitch it upon the wrong key I shall ruin it and have to stop. I have, as you see, a cold. We are wondrously organized; our physical and spiritual states are dependent upon each other. If the body is sick the mind cannot perfectly control it. Man has a very complex constitution. It has many wants and weaknesses. It is conditioned by climate, food and the invisible forces and energies in nature.

Intellect is eternally reaching out into the borderland of science to find new truth and discern more directly those causes so remote and obscure that produce all the varied phenomena of nature. Science will reach the domain and explore the mysteries of spiritual existence in part only. There will eternally remain a strong, persistent and immovable wall before the aggressive and progressive mind.

Science has made thirsty minds. The whole plains of nature have been laid under contribution, to yield their mysteries to investigation. Not even the phenomena of death has escaped. The speculations of philosophers and the beautiful dreams of theologians have been idle; they have thrown around it the charm of ideal mystery and beauty. Spiritualism provoked a solemn inquiry. With confidence it affirms that there is no death to the soul; that the thinking principle within us has a continuous and irresistible progress. New conscious relations may be pleasant or otherwise, but a continuity of life is the cherished and sublime fact that the intelligent mind craves.

Up to the time of 1848 men had entirely depended upon philosophical methods and reasoning to sustain the hope and cherish the pleasing ideal of a life after death. The critical method adopted from the time of Bacon made scientific methods the only methods by which truth could be solved. The beautiful fabrications of metaphysics afford no longer entertainment to the

learned; of active nature is the field to be investigated, and the question comes now, What has nature to contribute to the hypothesis of Socrates? Shall we live after death?

The theology of the last and preceding centuries, but of the last century in particular, had many ornaments of ability and learning sustaining with extraordinary accuracy and profound deductions that the principal of man was a conscious entity; but as such arguments lack the possibility of demonstrable verification, the question involved never advanced beyond the category of hypothesis. This year 1848 proclaimed that spirits existed in nature and possessed limited constitutional powers of communicating across the obscure borderland of mortality. The phenomena produced challenged investigation and directed the mind in a startling way to the reality of a consciousness.

A theological mind unfortunately saw no intrinsic importance in these phenomena; the power of traditionalism was deemed sufficient authority upon so vital a truth in religion. All religious assumed as an unquestioned postulate the existence of a spiritual world, and looked with jealousy, if not aversion, on the attempt to produce scientific evidence to sustain the belief in a spiritual conscious existence. This is not at all to be considered an attitude of stupidity, but rather the natural result of established habits of devotion and training. The theological mind must not travel out beyond the boundaries of authority, hence the churches take an unfriendly position towards Spiritualism. The theological and the scientific minds necessarily are hostile. The conflict is unavoidable, and the palm of victory will be carried off by the scientists. Knowledge will hoist its ensign on the impregnable citadel of reason. The ghouls of superstition will be laid forever, the white hand of justice will bring a smile to the face of man, the tyranny of false creeds and the alarms of death by this victory will be forever exiled from the earth.

What a victorious harvest! Glorious victory! Science triumphant! Knowledge directing man in the way of physical and spiritual happiness. These remarks will stand in the place of the customary invocation.

#### LECTURE.

Somebody has sent a paper up asking the question, "How does the church produce a revival?" Well, we are not directly interested in that. What does a scientific Spiritualist care about any religious revival? Here is another question: "Why don't you have a revival?" In these two questions, however, there may be stuff enough to hang a useful lecture. Religious revivals are the overflow of the devotional sentiment. I appreciate sentiment. Sentiment is a powerful stimulus to some course of intellectual thought and action. Man's sentimental nature is subject to educational states, and sometimes it expresses itself in one way and sometimes in another. The religious sentiment in the course of time has assumed a multitudinous variety of forms; each race of the human family has had its own religious sentiment formulas of faith and sacerdotal practices, but at the basis of all religious forms is this persisting sentiment of worship. A religious revival is the religious feeling red-hot, and it becomes the hottest under an excitable temperament and in the absence of proper intellectual culture.

Men of science are never captured by religious revivals. Revivals in religion are the most powerful in a condition where ignorance is at a maximum and where intelligence is at a minimum. The religious revival is a pathological state of the devotional sentiment. This religious sentiment is not a thought creating faculty. The function of this faculty is a bias in any direction where tradition and education have an influence upon the intellect. The habit of this bias is to powerfully affirm the

dominant belief and close the mind against any of the innovations of our originality or originality. A religious revival is a state in which reason has its eyes knocked out. It is a Kansas blizzard blowing down the hedges of human reason.

Man is endowed with more sentiments than that of devotion. We have a benevolent sentiment, which in its function is extra moral. When used in excess it causes a man to give to charitable objects beyond his means, or the demands of natural justice.

When a man allows a sentiment to take complete possession of his reason, a vicious product of thought and conduct is the result. If a man be abnormally developed in self love and circumstances have made him a politician, his ultra ambition will be irrespective of fitness to assume the functions of the highest political office. Love of approbation will lead him into excesses as absurd and painful as any we see produced in the fervid atmosphere of salvation army camp meeting.

Spiritualism must look to reason and turn its back upon all excitement calculated to act upon the imagination or stimulate ignorant credulity. The phenomena of Spiritualism require a cool head and a quick eye to impart reliability to testimony. The philosophy of Spiritualism demands a broad intellect, cultivated inferential powers to realize the great ideas involved in the constitution of nature and faintly portrayed in the doctrine of immortality. Revivals in Spiritualism there have been. Belief without evidence has often occurred. The enthusiasm engendered by the belief that a spirit was actually present has unbalanced many minds, which, under ordinary circumstances, would have maintained their equipoise. The theologian might say much in behalf of revivals. The faiths of the churches must be accepted by blind credulity; reason in action kills faith. The less reason and the more sentiment and the more complete the conquest of faith. Not a man but lingers fondly in the hope that some day beyond the darkness there will be a bright rift in the cloud through which he will behold again the loving faces of vanished friends.

Religion weaves the web of love; it spreads a lengthening thread of hope. It lulls to sleep the weary heart with promises of joy; and thus mankind are helped to stand the torn does of a world of conflict. This hope worked to excess unbalances reason and produces an effect upon the heart that is commonly called conversion—a natural result of intense emotional activity.

The more Spiritualism exercises this sentiment, the greater the tendency to develop superstition. The highest aim of the philosophy of Spiritualism is to impart unto all men a higher conception of man's constitution, powers and relativity to universal and absolute being.

Revivals do not do solid or permanent work, not even in the folds of Christianity, the oldest churches possessing a learned and capable ministry, laudably never resort to the quackery of revivals. Those minds only are affected by them which confine their activity in reality to the emotions only.

I am sorry to say that the bulk of mankind still dwell in this undeveloped state. An intellectual religion is the last that will come, because it is only fitted for the wise and the best. Until that time shall come that man esteems with pride developed intellectual power, revivals will be the result of fanatics to sustain a waning if not a hopeless cause.

There have been several attempts in the ranks of Spiritualism to propagate it by dramatic and sensational public exhibitions of mediumship. These exhibitions have appealed to the curiosity of the simple and generally disappointed the wishes of the intelligent. I notice all over the country great improvement. There is a spirit of rational inquiry at work, and facts without steam and the fitful ebullitions of sentiment are sought with calmness, deliberation and patience. This means

great improvement in the stamina of Spiritualism; it calls for cultured mediums, educational institutions and worth of character in those who present its mode of mediumship, its facts and its philosophies.

Until the time shall come that the media of Spiritualism can do this, the world will be occasionally staggered by the utterances and doings of morbid and imperfect organisms; and the better informed will have to kindly correct these errors, and to the best of their ability destroy the evils they have wrought.

The walls of our life and character are as bricks piled one upon another; and it is in their arrangement that we get the potential capacity of consciousness. Though death may give us another consciousness, we shall not forget our physical consciousness. And if we build these walls aright by materials furnished by correct knowledge of life and nature, we shall perfect the work and power of this consciousness. This must be the highest aim of a natural and philosophical Spiritualism.

The supreme study of all must be to know the nature and power of man's original self, or the transcendental capabilities of the ego. All the old religions of the world have turned upon the pivot of a divine, absolute and uncreated ego, behind all the phenomena of nature, possessing unlimited sovereignty and personal consciousness. This sublime abstraction of the human mind has been worshipped; made the fountain of honor; the sustainer of moral nature, and the providential arbiter of all natural and human affairs. Around it has slowly grown a great civilization. It has moulded the fate of the world almost for all time; yet it has no mere solid foundation than the untrained imagination of man. Man in his ignorance needed hope in the absence of knowledge. Death can never be anything but the king of terrors. The felicities of heaven and the terrors of hell have been powerful weapons in the hands of religious and civil rulers. The joys of heaven have been offered as a bribe to the faithful, and the bolts of hell have been hurled at the heads of those who despised the usurpations of priests and kings. Reason has been cursed and often put in chains; and crawling faith has walked through dirt to dignities.

The ethics of Spiritualism are founded on the constitution of man in relation to social organization. Without a social compact morals can have no place. With the destruction of the social compact moral ceases to exist. Morals are developed habits which have obtained the social sanction. All the religions of the world have said do right because God pronounced the standard of right. Spiritualism teaches do right, because it is right; avoid wrong because it is wrong. The working out of the highest ideal that thy original self can suggest is the most perfect and sublime work for man. Persevere steadily and leave the tricks of sentimental revivals to those who thrive on the prostitution of the intellectual powers. Investigate spiritual phenomena with the head and eye of a careful scientist.

Reported for The Better Way.

#### INSPIRATION.

Synopsis of lecture delivered before the First Association of Spiritualists, St. Louis, February 2, 1890, by Rev. James D. Buchanan.

Christ, before his death, promised an other comforter, the spirit of truth, that shall abide always. He also told his disciples that when persecuted they should take no thought what they should say, for it should be "given them." In other words, a spirit of inspiration was promised them.

The Catholic Church believes in inspiration, but limits it to an elected Pope. The Christian Church, too, believes in a qualified sort of inspiration, as of a sermon or prayer.

We, on the other hand, believe all of

Christ's prophecies will be fulfilled. The promise of inspiration was of itself a guarantee of its fulfillment. The miracles of the Apostles were done by inspiration, and yet these became less and less frequent as time went on, until in the Dark Ages they ceased altogether.

At the time of the Reformation we again find evidences of inspiration. Undoubtedly the principles and spirit of the Reformation were good and true. Its leaders saw visions and dreamed dreams. Yet the humanity of its leaders got the better of it. It led them to dogmatize and theorize until, under the coating of form and creed, we cannot find the "true spirit" at all. "Ye make long prayers, and rob the widow and fatherless."

The reason the church is not taking with the masses is, that the masses feel that it has no sympathy with them, nothing in common with them.

In regard to inspiration, we have seen it in all ages and conditions, not only in religion but in the sciences. Everything which we enjoy can be traced to inspiration. Music, oratory, invention, mechanics, art and sculpture owe their very being to inspiration.

And better than all, in our daily lives the power of inspiration is felt; in our every good thought and noble action, in our every desire to be good. "He shall abide with you always even unto the end." Not only on the platform or in the studio, but in the home, in the kitchen, in the work shop or office shall it be felt.

We are opening our eyes to see the tidal wave of thought and inspiration which is about to sweep over the whole world and land us all upon a higher plane.

Modern Spiritualism is but a return, a coming to the surface of the Christ principle, which has been so long buried, and which is to take the place of the materialistic church.

We hope our philosophy will not share the fate of other religions; never become so coated with the filth and mire of creeds and dogmas that the truth cannot be found, but that it will remain clear and pure in its simplicity, until men bring the body under the control of the spirit; until they conquer disease and death; until men can live until they wish to lay aside this body as a shell and put on the spiritual body, more fit for the soul in its grand conceptions.

A. H. COLTON, Secretary.

Written for The Better Way.

Secular Government Indispensable to Religious Liberty.

BY LYMAN C. HOWE.

Keep it before the people that this Government is constitutionally secular. It is true that most of the colonies had more or less theology, badly compounded, before they joined the confederation, and were not required to abandon it as a condition of the Union. But the general Government was not intended to be, in whole or in part, a religious institution.

On the contrary, it definitely forbade it in the great Magna Carta. "Congress shall make no law respecting the establishment of any religion, nor prohibiting the free exercise thereof." This was supposed to be a sufficient guarantee against religious tinkering in national affairs, but did not prohibit the several States from recognizing and supporting any sectarian system that did not trespass upon the general Government or demand general recognition.

If any or all of the States choose to support a sectarian God at public expense, there seems to be no constitutional objection so long as they do not attempt to nationalize their creed or ask help from Congress to establish their State religion. But the whole is equal to all the parts. Does not this mathematical axiom apply to quality as well as quantity? Can the body be divided and be placed elsewhere. Being too liberal to partake of his flock's superstition, and desiring to avoid unnecessary expense, etc., he believed himself how to get out of it. His wit came to his aid, and then turning to the crowd, with a cunning wink, he said: "Let him lie. When God blows his horn we simply won't wake him—that's all!" This pleased them so much that they went away satisfied, all delighting how they would trick the Jew on resurrection day.

#### The Single Tax

means the abolition of all taxes on labor or the products of labor; that is to say, the abolition of all taxes save one tax levied on the value of land irrespective of improvements.—The Standard.

## RECEPTION

Given to Mrs. E. A. Wells in New York  
To the Editor of The Better Way.

On Saturday, the 25th of January, a reception was given Mrs. Wells in her magnificently appointed parlor at the Sixth Avenue, New York, and it was largely attended by the foremost Spiritualists of the city. It was an overwhelming evidence of the popularity of this justly famous medium, and a crowning endorsement of her genuineness as a test and materializing medium, and Mrs. Wells must have enjoyed a delightful satisfaction in the outcome. There were those present who were also seen at the Spiritualist meetings—a small incident which shows the value of her services in the cause.

Mrs. Wells had quite a large undertaking on her hands and was efficiently aided by Mrs. S. C. Kelley, a courteous, understanding lady and ardent Spiritualist. The society of Mrs. Wells was sought after with undiminished eagerness all the evening, and she seemed to be in all parts of the parlor at the same time, with smiles and pleasant words for her legion of admirers.

The number of persons who testified to their friendship by their presence at the reception must have been a source of considerable satisfaction to her, and an incentive to follow in the path marked out for her by her spiritual guides.

The reception was a complete success in every way. When music, singing or recitations did not control undivided attention, animated conversations were indulged in all round, and harmony and universal good will reigned uninterruptedly throughout.

The music furnished by Mrs. Lizzie McCune was of a high order, and Professor Carlo Florentine was the soul of mirth and good fellowship by his versatility in character representations and humorous impersonations. His singing evoked rounds of applause, which is due "the American baritone," as he has been called by the London press.

The Misses Fannie and Mamie Morrison delivered two pretty recitations that were much applauded.

Some of those present were: Mr. and Mrs. H. J. Newton, Prof. and Mrs. Carlos Florentine, Mrs. M. E. Williams and daughter, Mr. and Mrs. L. O. R. B. Inson, Mr. E. H. Benn, Mr. and Mrs. Schooley, Mrs. Howe, Mrs. Allen, Mrs. Bird, Mrs. Kidder and daughter, Mrs. Dunham, Mrs. Biglow, Mrs. Effie Moss, Mr. Sunderland, Dr. A. L. Jenks, Mr. Geo. A. Shufeldt, Mrs. E. A. Thompson, Mrs. Hurty, Miss Hurty, Mrs. Moore, Mr. R. Ross, Mr. H. C. Stephens, Mrs. Currie, Mrs. R. P. Moore, Miss McCurdy, Mrs. Brewer, Mrs. Sargent, Mr. Winslow, Mr. Leach, Mr. Bunker, Mrs. Morrison and Misses Morrison, Mr. Edward Meeker, Mr. Wales, Mr. and Mrs. Deming, Miss Britt, Mr. Tibbitts, Mr. and Mrs. Archer, Mr. Graham, Mrs. Kelley, Mrs. Gibson, Mr. C. P. Sykes, Mr. Allen, Mrs. Palte, Mrs. McCune, Mrs. Berry, Mrs. Snyder, Mr. Hough, Misses Morrison and Mr. Ward.

Mr. H. J. Newton was the first speaker, and was greeted with an exclamation of "Hail to the Chief!" and applause. Having returned thanks to the assemblage for the reception accorded him, he explained that he was not in the best physical condition to adequately express the sentiments which he entertained. He had been afflicted with the prevailing epidemic, which, he thought, rather disqualifies him from mental exercise; but so long as I am able to make myself heard, I shall do so in the cause of Spiritualism, and to-night I feel it a duty incumbent upon me to respond to the invitation to speak, and to contribute my testimonies to the worth of head and heart and inestimable value of the mediumship of Mrs. E. A. Wells, etc., etc.

Mr. Stephens closed with a word of advice to mediums, and said they should cultivate a closer acquaintance than is usually done with those who attend their circle.

Mrs. M. E. Williams, who was received with a generous outburst of applause, said that those who traduce mediums are not friends of Spiritualism (acclamation). The number of friends here to-night is a good guarantee that Mrs. Wells has not lost any friends by the attacks of the opponents of Spiritualism. The person who diverts the minds of the people into a new channel is sure to be set upon and abused, but, no matter how often knocked down, if their cause is just and holy, they rise again stronger than ever. And this fact is not without having its effect on the minds of the church people every day. Mediums will be obstructed by opposition, but if they have faith in the spirit world, they will be much better off than if they received the plaudits of the people. While it is good to have the sympathy of mortals, it is better still to have the co-operation of the spirit world. I do not believe Mrs. Wells has lost a friend. We all believe in Mrs. Wells and cherish the best regard for her welfare. We shall stand by her; in doing so we are connected by a bond of unity, and in unity there is strength.

Mrs. H. J. Newton said she was glad to have an opportunity to speak of the intrinsic value of the mediumship of Mrs. Wells. She had known Mrs. W. for many years, and had nothing to say of her but that which was good. She said that Mrs. W. stands on a rock more firm than that known to history in connection with the Pilgrim Father; she can stand firm and let the waves rush on in their mad fury, but as a represen-

tative of Spiritualism she can never be overthrown. Spiritualists stand on an eternal rock of truth, and need not concern themselves about the opposing elements while the sunlight of truth shines upon them.

Mr. Leach and Mrs. Deering congratulated Mrs. Wells on the expression of popular endorsement of her cause. Their remarks were very appropriate and well timed.

Letters were received from Mrs. Millicent Hubbard, John Franklin Clark, Mrs. Andrew, Mrs. M. E. Wallace, C. P. Cooke, Dr. Everett, and others expressing their regrets at not being able to be present, and extending their cordial support to Mrs. Wells. PATTERSON.

Letters to The Better Way.

LOVE.  
ELIAS LANE MARTIN.

Knowledge is simply the apprehension of facts and the ideas and theories that have been evolved by different personalities. It is an accumulation of other people's thoughts, stored up by memory, which is of no great value to the possessor until he has learned to think or deduct conclusions of his own. True final decisions enter into the formation of his character or individuality, the divine essence of which, extracted by that mysterious and incomprehensible spirit, is called wisdom.

Degrees of wisdom are as various as individuals, and range from the very lowed materialistic to the very highest spiritual quality. The quality and quantity of wisdom depends upon the accumulation of knowledge and the ability to deduct perfect theories therefrom.

When we speak of spiritual development we have reference to the individual's entire stock of wisdom, extracted from all knowledge, both materialistic and ethical, as well as from the highest religious sentiment.

Wisdom brings order out of chaos; harmony out of discord; light out of darkness, and the outshining glory is the sunlight of love. Love, therefore, is a result, the direct result of wisdom. On whatever plane love is found, however clouded and obscure its light, it is always the outshining of the harmonious atmosphere generated from wisdom.

Love centered in one is the result of the wisdom that the one has in some way helped the other to obtain. It matters not whether the wisdom was of a materialistic or of a higher nature, as far as it produced harmony, its light was reflected back to its author. The love that any person receives is in proportion to his ability to help others to acquire that kind of knowledge from which is evolved the purest and most perfect wisdom. The husband or wife who constantly stimulates the highest and noblest, and who is ever furnishing a sweet surprise clothed in the robes of some divine suggestion, never pines because neglected, or makes the acquaintance of jealousy.

The victim of jealousy moans in the blackness of darkness, because he or she failed to add one gem to the soul's adoration, whose society they crave, and the space that was allotted to them presents emptiness and darkness, not one diamond of wisdom whose reflected light would dispel the midnight gloom around the despondent heart.

No one can rob us of any love that is ours, or bestow upon us one emotion our wisdom has not inspired. We get love exactly all that belongs to us always, and there is no power on earth or above it that can erect a barrier that will force back its flow, if our wisdom is large enough to make its beckoning hand visible.

If we are dissatisfied with our measure of love the only way to increase it is to add to our own graces charity, benevolence, consideration and tenderness, and the exercise of these strengthens and fosters the growth of the same qualities in others, and the wisdom engendered returns us our measure of love full and running over.

We should strive to present each day a sealed gift to our companions. The bewitching mystery of unrolling and examining the hidden contents, will beguile the most tiresome journey, and the gems discovered with each new day, when set in wisdom's golden crown, will reflect the glorified radiance of a thousand stars, flooding life's pathway with ineffable splendor, intensifying the pink and gold of the wild rose's heart that fringes its edges; dropping a pearl in the lily's cup, and not content until its laughing beams have climbed high above the clouds and captured and brought back to earth a fragment of heaven.

Constitution, Objects and Aims of the First Society of Spiritualists of Atlanta, Ga.

Feeling the necessity of permanent organization, we, the undersigned, hereby constitute and declare ourselves as "The First Society of Spiritualists of Atlanta, Ga." The objects, aims and practices of this society shall be the cultivation and dissemination of spiritual philosophy, brotherly love, and benevolence to all mankind, feeling it to be the duty of all to show to the world the light that is in them, that by our precepts and example we may uplift humanity from the lower planes of thought and action to that higher and glorious plane of purity, where it is possible to commune with our loved ones who have passed to spirit life. In our laudable and cherished objects and aims we ask and pray for the support and co-operation of all good and upright people, of whatever creed or name on the face of the earth.

OFFICERS.

The officers of this Association shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, Treasurer, and three Trustees, all of whom shall constitute an Executive Board, and shall be elected by ballot on nomination in open convention. A majority vote of members present shall be required to elect. The duties of this Executive Committee shall be such as usually pertain to like officers of similar organizations.

TERMS OF OFFICE.

The Executive Committee of this Association shall be elected semi-annually at the regular semi-annual meeting of the Association, as hereinbefore provided, and shall immediately thereafter assume their duties.

SEMI ANNUAL MEETINGS.

The semi-annual meetings of this Association shall be held at their place of meeting in Atlanta on the first Sunday in January and July of each year, and should said Association fail to hold a semi-annual meeting at any time, the Executive Committee may call a meeting of this Association at such time and place as they may deem advisable.

SPECIAL MEETINGS.

The Executive Committee of this Association shall have power to call a special meeting of the Association, to assemble at such time and place as they may deem advisable.

QUORUM.

At all meetings of this Association ten members shall constitute a quorum.

TOWERS OF THE EXECUTIVE BOARD.

The Executive Board shall be the custodians of the interest and work of this Association, and shall make necessary rules and regulations for their own government, subject to the approval of this Association.

BOND.

The Executive Board may require satisfactory bond of the Treasurer, in such amount as they may deem necessary and proper; and such bond shall be made payable to the Trustees for the benefit of the Association.

MINISTERS AND TEACHERS.

The Executive Committee of this Society shall have power to ordain teachers, with all the privileges and immunities pertaining thereto, any member of this Society who shall be deemed morally and intellectually competent.

MEMBERSHIP.

The membership of this Society shall consist of any person endorsing the constitution and by-laws of this Society, who shall make application to said Executive Committee of this Society.

BY LAWS.

This Association shall have power to make such by-laws as they may deem necessary, at any semi-annual or special meeting of the Association, provided same are not in conflict with this constitution.

AMENDMENTS.

This constitution may be altered or amended at any semi-annual meeting of this Society by an affirmative vote of two thirds of the members present. All proposed amendments must be made in open convention one day previous to action on them.

This Society shall and does constitute an auxiliary to "The Southern Association of Spiritualists," (an incorporated body) located at Lookout Mountain, Tenn.

Executive Board for this semi-annual term, beginning Jan. 5th, 1890: W. D. Ivey, President; N. M. McKinley, Vice-President; J. V. M. Cain, Treasurer; C. A. Harris, Rec'd Secretary; Mrs Anna M. Ivey, Cor. Secretary. Trustee: A. C. Ladd, W. H. Santon, J. M. Arrowwood.

Dr. A. B. Dobson vs. Old School Practice.

Omeral, Holt Co., Neb.—Dr. A. B. Dobson—Dear Sir: You no doubt recognize my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sen., is a minister. Mrs. Binkerd asked me before I wrote to you for her if I knew a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was so truthful that both she and her husband believed that your band could cure her; but when the first prescription came she was suffering so that it was thought she was dying and no use to take the medicine, but her husband urged her to take it, and she did with the handful of pills. Mrs. Binkerd has had a houseful nearly all the time she has been taking your remedies, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of reports from those that are taking your medicine according to the direction of your spirit band. Truly and kindly yours,

A. C. BARNES

Hickory Station, Mo. (Montgomery Co., Ark.)—Dear Brother: I feel it a duty to let you know how I am since taking your remedies. I hardly know how to express my gratitude to the good spirits and you for the kind treatment I have received. I feel in better health than I have for many years. I must say I have been in the eclectic practice of physio in this country for more than twenty years, and must say again I know but little about the practice compared to yours. I will ask a question: Can I be made the recipient of spirit influence so as to enable me to see into these things? Spiritually yours for more truth,

J. H. JOHNSON, JR., M. D.

See add in another column.

There are two reasons why some people do not mind their own business. One is they haven't any business; and the other is they haven't any mind.

The electric light on the Eiffel tower can be seen at Orleans, seventy miles distant.

Editor for The Better Way.

The Voices of Nature.

CELESTE LOVINS.

Our human ears are too coarsely attuned to hear all the voices that speak in the great scheme of nature. What is called silence in her various gradations is thunderous with millions of voices. Yet so faint is man's conception of nature's gradation of harmony that he is unable to distinguish one single tone in the blended whole excepting those voices similar to the human voice, as the bird, insect and animal. Science has proven there is sound in the growing plant. Some day an instrument shall be made perfect enough to reveal the slumberous language of vegetable life, and we shall in future time become so attitudized to the spirit of nature as to be able to hear the melodious whirr of revolving atoms forming into rock and tree under the manipulating force of nature's master hand.

The law of love is the creative force within man. It is the incentive to action, human, vegetable and animal. The vibrations of nature external to in growths of different kinds. The invisible and ethereal atmosphere is full of answers to the questioning soul of man. We may place the seeds of different kinds of vegetation in the sun's rays, and in the course of time there will grow blossoms of varied shape, color and perfume.

Where does nature store her color pigments? And by what deit process does she catch the sweets and place them in the lily's cup? How we long to learn of these things.

True truths knock long ages at the closed door of human perception ere ignorance is vanquished. Whatever expression of farm life takes on in its different kingdoms, whatever mode of life is lived out on this plane of existence, it contains the subtle seeds of God—the motor force to make good that life under proper unfoldment.

What law is greater than the law of a truly unfolded spiritual nature in man?

The voice of God speaks clearer to such a nature through the avenues of brain, muscle, nerve and blood. It seems that all else lives truer to its relative life on earth than does man. We draw a line here, another one there, we condemn an act that is the outcome of ignorance, but we do not apply the right remedy whereby to establish the force of thought toward better action. Human judgment becomes warped, and its power to blight and destroy the spiritual and physical being is almost unlimited. Repress the harmonious action of the spiritual and love nature, and we will have men and women who are discordant in thought and deed, in voice and gesture. The music of the spheres is indeed a symphony of sounds. By and by the soul of man shall be strong enough in the light of spirituality revealed truths to interpret the voices of nature, thereby learning to live in accordance to the dictates of his enfranchised faculties of mind.

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## THE ROSTRUM.

### CHURCH REVIVALS AND REVIVALS IN GENERAL.

A Discourse Delivered by Prof. J. Clegg Wright Before the Union Spiritualists at G. A. B. Hall, Cincinnati, O., Sunday Morning, Feb. 2d, 1890.

Specially Reported for the Better Way.

#### INTRODUCTORY REMARKS

Mr. Chairman, Ladies and Gentlemen: I feel that I shall have to be very careful with my voice this morning; if I pitch it upon the wrong key I shall ruin it and have to stop. I have, as you see, a cold. We are wonderfully organized; our physical and spiritual states are dependent upon each other. If the body is sick the mind cannot perfectly control it. Man has a very complex constitution. It has many wants and weaknesses. It is conditioned by climate, food and the invisible forces and energies in nature.

Intellect is eternally reaching out into the borderland of science to find new truth and discern more directly those causes so remote and obscure that produce all the varied phenomena of nature. Science will reach the domain and explore the mysteries of spiritual existence in part only. There will eternally remain a strong, persistent and immovable wall before the aggressive and progressive mind.

Science has made thirsty minds. The whole plains of nature have been laid under contribution, to yield their mysteries to investigation. Not even the phenomena of death has escaped. The speculations of philosophers and the beautiful dreams of theologians have been idle; they have thrown around it the charm of ideal mystery and beauty. Spiritualism provokes a solemn inquiry. With confidence it affirms that there is no death to the soul; that the thinking principle within us has a continuous and irresistible progress. New conscious relations may be pleasant or otherwise, but a continuity of life is the cherished and sublime fact that the intelligent mind craves.

Up to the time of 1848 men had entirely depended upon philosophical methods and reasoning to sustain the hope and cherish the pleasing ideal of a life after death. The critical method adopted from the time of Bacon made scientific methods the only methods by which truth could be solved. The beautiful fabrications of metaphysicians afford no longer entertainment to the

learned; objective nature is the field to be investigated, and the question comes now, What has nature to contribute to the hypothesis of Socrates? Shall we live after death?

The theology of the last and preceding centuries, but of the last century in particular, had many ornaments of ability and learning adorning with extraordinary eloquence and profound deductions that the principal of man was a conscious entity; but as such arguments lack the possibility of demonstrative verification, the question involved never advanced beyond the category of hypothesis.

This year 1848 proclaimed that spirits existed in nature and possessed limited constitutional powers of communicating across the obscure borderland of mortality. The phenomena produced challenged investigation and directed the mind in a startling way to the reality of a consciousness existence.

A theological mind unfortunately saw no intrinsic importance in these phenomena; the power of traditionary was deemed sufficient authority upon so vital a truth in religion. All religions assumed as an unquestioned postulate the existence of a spiritual world, and looked with jealousy, if not aversion, on the attempt to produce scientific evidence to sustain the belief in a spiritual conscious existence. This is not at all to be considered an attitude of stupidity, but rather the natural result of established habits of devotion and training. The theological mind must not travel out beyond the boundaries of authority, hence the churches take an unfriendly position towards Spiritualism. Theological and the scientific minds necessarily are hostile. The conflict is unavoidable, and the palm of victory will be carried off by the scientists. Knowledge will hold its ensign on the impregnable citadel of reason. The ghouls of superstition will be laid forever, the white hand of justice will bring a smile to the face of man, the tyranny of false creeds and the alarms of death by this victory will be forever exiled from the earth.

What a victorious harvest! Glorious victory! Science triumphant! Knowledge directing man in the way of physical and spiritual happiness. These remarks will stand in the place of the customary invocation.

#### LECTURE.

Somebody has sent a paper up asking the question, "How does the church produce a revival?" Well, we are not directly interested in that. What does a scientific Spiritualist care about any religious revival? Here is another question: "Why don't you have a revival?" In these two questions, however, there may be stuff enough to hang a useful lecture. Religious revivals are the overflow of the devotional sentiment. I appreciate sentiment. Sentiment is a powerful stimulus to some course of intellectual thought and action. Man's sentimental nature is subject to educational states, and sometimes it expresses itself in one way and sometimes in another. The religious sentiment in the course of time has assumed a multitudinous variety of forms; each race of the human family has had its own religious sentiment formulas of faith and sacramental practices, but at the basis of all religious forms is this persisting sentiment of worship. A religious revival is the religious feeling red-hot, and it becomes the hottest under an excitable temperament and in the absence of proper intellectual culture.

Men of science are never captured by religious revivals. Revivals in religion are the most powerful in a condition where ignorance is at a maximum and where intelligence is at a minimum. The religious revival is a pathological state of the devotional sentiment. This religious sentiment is not a thought creating faculty. The function of this faculty is bias in any direction where tradition and education have an influence upon the intellect. The habit of this bias is to powerfully affirm the

dominant belief and close the mind against any of the innovations of curiosities or originality. A religious revival is a state in which reason has its eyes knocked out. It is Kansas blizzard blowing down the hedges of human reason.

Man is endowed with more sentiments than that of devotion. We have a benevolent sentiment, which in its function is extra moral. When used in excess it causes a man to give to charitable objects beyond his means, or the demands of natural justice.

When a man allows a sentiment to take complete possession of his reason, a vicious product of thought and conduct is the result.

If a man be abnormally developed in self love and circumstances have made him a politician, his ultra ambition will be irresponsible of fitness to assume the functions of the highest political office. Love of approbation will lead him into excesses as absurd and painful as any we see produced in the fervid atmosphere of a salvation army camp meeting.

Spiritualism must look to reason and turn its back upon all excitements calculated to act upon the imagination or stimulate ignorant credulity. The phenomena of Spiritualism require a cool head and a quick eye to impart reliability to testimony. The philosophy of Spiritualism demands a broad intellect, cultivated inferential powers to realize the great ideas involved in the constitution of nature and faintly portrayed in the doctrine of immortality. Revivals in Spiritualism there have been. Belief without evidence has often occurred. The enthusiasm engendered by the belief that a spirit was actually present has unbalanced many minds, which, under ordinary circumstances, would have maintained their equipoise. The theologian might say much in behalf of revivals. The faiths of the churches must be accepted by blind credibility, reason in action kills faith. The less reason and the more sentiment and the more complete the conquest of faith. Not a man but lingers fondly in the hope that some day beyond the darkness there will be a bright rift in the cloud through which he will behold again the loving faces of vanished friends.

Religion weaves the web of love; it spreads a lengthening thread of hope. It lulls to sleep the weary heart with promises of joy; and thus mankind are helped to stand the torn doves of a world of conflict. This hope worked to excess unbalances reason and produces an effect upon the heart that is commonly called conversion—a natural result of intense emotional activity. The more Spiritualism exercises this sentiment, the greater the tendency to develop superstition. The highest aim of the philosophy of Spiritualism is to impart unto all men a higher conception of man's constitution, powers and relativity to universal and absolute being.

Revivals do not do solid or permanent work, not even in the folds of Christianity, the oldest churches possessing a learned and capable ministry, laudably never resort to the quackery of revivals. Those minds only are affected by them which confine their activity in reality to the emotions only. I am sorry to say that the bulk of mankind still dwell in this undeveloped state. An intellectual religion is the last that will come, because it is only fitted for the wise and the best. Until that time shall come that man esteems with pride developed intellectual power, revivals will be the result of fanatics to sustain a wailing if not a hopeless cause.

There have been several attempts in the ranks of Spiritualism to propagate it by dramatic and sensational public exhibitions of mediumship. These exhibitions have appealed to the curiosity of the simple and generally disappointed the wishes of the intelligent. I notice all over the country great improvement. There is a spirit of rational inquiry at work, and facts without steam and the fitful ebullitions of sentiment are sought with calmness, deliberation and patience. This means

great improvement in the stamina of Spiritualism; it calls for cultured mediums, educational institutions and worth of character in those who present its mode of mediumship, its facts and its philosophies.

Until the time shall come that the media of Spiritualism can do this, the world will be occasionally staggered by the utterances and doings of morbid and imperfect organisms; and the better informed will have to kindly correct these errors, and to the best of their ability destroy the evils they have wrought.

The walls of our life and character are as bricks piled one upon another; and it is in their arrangement that we get the potential capacity of consciousness. Though death may give us another consciousness, we shall not forget our physical consciousness. And if we build these walls aright by materials furnished by correct knowledge of life and nature, we shall perfect the work and power of this consciousness. This must be the highest aim of a natural and philosophical Spiritualism. The supreme study of all must be to know the nature and power of man's original self, or the transcendental capabilities of the ego.

And better than all, in our daily lives the power of inspiration is felt; in our every good thought and noble action, in our every desire to be good. "He shall abide with you always even unto the end." Not only on the platform or in the studio, but in the home, in the kitchen, in the work shop or office shall it be felt.

We are but opening our eyes to see the tidal wave of thought and inspiration which is about to sweep over the whole world and land us all upon a higher plane.

Modern Spiritualism is but a return, a coming to the surface of the Christ principle, which has been so long buried, and which is to take the place of the materialistic church.

We hope our philosophy will not share the fate of other religions; never become so coated with the filth and mire of creeds and dogmas that the truth cannot be found, but that it will remain clear and pure in its simplicity, until men bring the body under the control of the spirit; until they conquer disease and death; until men can live until they wish to lay aside this body, as a shell and put on the spiritual body, more fit for the soul in its grand conceptions.

A. H. COLTON, Secretary.

Christ's prophecies will be fulfilled. The promise of inspiration was of itself a guarantee of its fulfillment. The miracles of the Apostles were done by inspiration, and yet these became less and less frequent as time went on, until in the Dark Ages they ceased altogether.

At the time of the Reformation we again find evidences of inspiration. Undoubtedly the principles and spirit of the Reformation were good and true. Its leaders saw visions and dreamed dreams. Yet the humanity of its leaders got the better of it. It led them to dogmatize and theorize until, under the coating of form and creed, we can not find the "true spirit" at all. "Ye make long prayers, and rob the widow and fatherless."

The reason the church is not taking with the masses is, that the masses feel that it has no sympathy with them, nothing in common with them.

In regard to inspiration, we have seen it in all ages and conditions, not only in religion but in the sciences. Everything which we enjoy can be traced to inspiration. Music, oratory, invention, mechanics, art and sculpture owe their very being to inspiration.

And better than all, in our daily lives the power of inspiration is felt; in our every good thought and noble action, in our every desire to be good. "He shall abide with you always even unto the end." Not only on the platform or in the studio, but in the home, in the kitchen, in the work shop or office shall it be felt.

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A. H. COLTON, Secretary.

Written for The Better Way.

Secular Government Indispensable to Religious Liberty.

BY LYMAN C. HOWE.

Keep it before the people that this Government is constitutionally secular. It is true that most of the colonies had more or less theology, badly compounded, before they joined the confederation, and were not required to abandon it as a condition of the Union. But the general Government was not intended to be, in whole or in part, a religious institution. On the contrary, it deliberately forbade it in the great Magna charta. "Congress shall make no law respecting the establishment of any religion, nor prohibiting the free exercise thereof." This was supposed to be a sufficient guarantee against religious tinkering in national affairs, but did not prohibit the several States from recognizing and supporting any sectarian system that did not trespass upon the general Government or demand general recognition. If any or all of the States choose to support a sectarian God at public expense, there seems to be no constitutional objection so long as they do not attempt to nationalize their creed or ask help from Congress to establish their State religion. But the whole is equal to all the parts. Does not this mathematical axiom apply to quality as well as quantity? Can the whole be equal to all the parts?

Reported for The Better Way.

INSPIRATION.

Synopsis of lecture delivered before the First Association of Spiritualists at St. Louis, February 2, 1890, by Rev. James D. Buchanan.

Christ, before his death, promised an other comforter, the spirit of truth, that shall abide always. He also told his disciples that when persecuted they should take no thought what they should say, for it should be "given them." In other words, spirit of inspiration was promised them.

The Catholic Church believes in inspiration, but limits it to an elected Pope. The Christian Church, too, believes in a qualified sort of inspiration, as of a sermon or prayer.

We, on the other hand, believe all of

that within its legitimate sphere. It is not religion per se that thus seeks to monopolize all institutions, and compel all to serve at its shrine. It is the selfish vanity and blinded bigotry of factious propagandists—ignorant, deluded egoists—whose selfish ambition betrays religion and blights all it touches. After a century of unprecedented success, which has made this republic the light of the world and the pride of all progressive people, these religious moles have discovered that we are constitutionally a nation of atheists! They have become alarmed lest their God should discover the slight and bold them in part guilty for this negative national insult to His political ambition.

No country in which He has been legally recognized and constitutionally endorsed has ever had a century of such marvellous growth and all-sided prosperity. No God ever ruled a nation so wisely and so well as this "nation of atheists" have ruled themselves. No religious constitution ever answered the needs of the people so well as the "Godless" constitution of the United States of America. No Theocracy has ever made such an asylum for the world, such opportunities for the oppressed and struggling millions, such a paradise of peace and protection for all religious sects; and no God of any creed has ever displayed as much wisdom and moral strength in national affairs as did the infidel founders of this Republic and the framers of our "Godless" constitution. It is because this is a secular Government that religious liberty is safe under its rulings. There is no security under any Government that combines in its fundamental law the interests of church and State. Theology is always intolerant and proscriptive in proportion to its power. Give it the reins of State, and it is despotic and dangerous alike to religion and law. There is no Protestant sect that would not be arrogant and proscriptive if given the full opportunity to rule in any nation. Every effort of ambition; churchmen in the direction of legal advantages. They cannot trust the free workings of grace, the attractions of Christian morality, to lead the people to God. They insist on compelling men to be good by law. Every such effort weakens the moral force of Christianity, and lowers the standard of Christian character. It is for the protection of Christians, in a boasted Christian land, that a secular Government is indispensable. The founders of this Republic, familiar with the history of religious government, saw clearly that the only way to secure and perpetuate religious liberty was to protect Christians against Christians. To do this the Government must be neutral, and equally tolerant of all religions or no religion. A God in the constitution would necessitate recognition by all who interpret and execute its provisions; and this must lead to an endless complication and interminable conflict, and no sect could be sure of justice or toleration within its jurisdiction. This is a secular Government. Keep it before the people. Keep the public mind alive to the issues now uppermost, for "eternal vigilance is the price of liberty."

At a little German hamlet, where dwelt but one class of people, and these strong in the faith of orthodox Lutheranism, a stranger called one night, took sick and died. The pastor of the place had him buried on Lutheran ground. A few weeks after the former's death it was learned that the stranger had been a Jew. The hamlet was so distracted by this news that, in a body, they marched to their pastor's home to inform him of it and demanded that the body be disinterred and be placed elsewhere. Being too liberal to partake of his flock's superstition, and desiring to avoid unnecessary expense, etc., he thought himself how to get out of it. His wit came to his aid, and then turning to the crowd, with a cunning wink, he said: "Let him lie. When Gabriel blows his horn we simply won't wake him—that's all!" This pleased them so much that they went away satisfied, all delighted how they would trick the Jew on resurrection day.

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The Single Tax means the abolition of all taxes on labor or the products of labor, that is to say, the abolition of all taxes save one tax levied on the value of land irrespective of improvements.—The Standard.

The Physical and Astral Bodies.  
BY DR. JOHN C. WYMAN.

I usually find so much to admire in the Twentieth Century that I rarely wish to criticize, even when I do not fully agree with the editor's views; but in his Sunday address of December 8, there are some statements which seem to call for my friendly comments. I refer to certain statements concerning immortality, or the future life, which are as follows:

When I say immortality . . . I mean the conscious continuance of the individual in separate personal life after the body is dead. . . . I do say, very emphatically, that everything that we know of in this universe of which we, ourselves, are a part, goes to prove that we, when we die, will fall as the trees do, as the roses do, never to live again, as the same separate conscious personalities. . . . I defy you to explain how a person can think, feel, and love—how a person can live—after the body is dead. . . . I deny that there is one scientifically proven fact to show that there is any such future life in store for us.

The mistake, it seems to me, lies in the conception that the physical body is the all in all, and that therefore when it dies the conscious indwelling spirit, the Ego, the I am, ceases to exist, whereas I deem the truth to be that the physical body is but the humble servant of the conscious indwelling personality or spirit, which uses the body as the instrument whereby it (spirit) comes into contact with and cognizes matter and all forms of material existences, from mineral to human. The spirit, therefore, is not dependent upon the physical body for its continued existence, but can and does exist independently thereof.

Again, I assert that this indwelling spirit possesses a more etherealized yet substantial body, composed of a far more sublimated form of matter than the physical body, (even while the earthly body is still living,) and that the conscious personality, the spirit, the Ego, inhabits this astral or spiritual body during the whole period of earth life, which astral body is intimately united, by subtle magnetic forces, with the physical one. Also that the indwelling spirit has the power, under certain conditions, of detaching this astral body from its close association with the mortal one, and of causing that astral form to appear in places more or less remote from where the mortal body lies in an unconscious or trance condition.

After the death of the physical body, (or the outer shell of aggregated material atoms), the conscious personality, still inclosed or dwelling within its astral or spiritual body, becomes a dweller in spirit life or the spirit world, and from that sphere of existence has the power and does return to earth, communicates with friends still in earth life, informs them concerning its spiritual environment, its life of continuous activities, giving unmistakable evidences of its identity and individuality, and demonstrating its power over ponderable matter, through a knowledge of the laws governing the electric and magnetic forces of nature, whereby various psychical manifestations are made, which extend from the simple rap through the long list of phenomena until the important phase of materialization of spirit forms is demonstrated.

Hundreds of thousands of such manifestations have taken place during the past forty years in many countries, under the strictest scientific test conditions, which have been attested to and fully described in almost innumerable books, pamphlets, tracts, and magazine articles, as well as essays and letters published in the daily and weekly papers all over the world, contributed by scientists, judges, lawyers, doctors, bi-hops, ministers, authors, poets, level headed business men and women, all of whose testimony would have to be admitted by intelligent and impartial critics as being the truth, honestly told by honest and competent witnesses. Unimpeachable testimony from the most trustworthy sources can be furnished ad libitum to anyone desiring to thoroughly examine these important facts, by which the continued existence of each conscious personality, after the death of the physical body, is satisfactorily proven.

Paul's motto, "Prove all things; hold fast to that which is good," is as valuable now as when written centuries ago, and all who wish to gain more knowledge than they now possess concerning these interesting truths, can always have the opportunity of proving the truth of all the statements I have made, by the results of their own investigations into the realms of occult phenomena, when they earnestly and faithfully pursue their inquiries according to truly impartial and scientific methods.—[Twentieth Century.]

Dr. N. B. Wolfe.

With more than ordinary pleasure we print this week the particulars of Dr. N. B. Wolfe's successful efforts in converting fallow land in Kansas into fruitful grain fields. The account of this transformation reads like an idyl! It is the embodiment of poetry in facts. The grand strong sense and energy displayed in every part of this great work, shows the man to be a master. We can now understand and appreciate better than before, Dr. Wolfe's character as an investigator of the philosophy and phenomena of modern Spiritualism. He brought to the work herculean strength and tireless energy of mind, with honest purpose not to be satisfied with other results than truth, illustrated by substantial facts. That he did his work well, is manifested from the popularity of his book, now read and admired in every land. The doctor is a brave, independent worker—opposed to pulpit and platform organizations—an interpreter of law—an authority in himself. He carries the facts of Spiritualism with him wherever he goes.

Written for The Better Way.  
HOW ARE SPIRITUALISTS MADE?  
BY J. W. DENNIS.

A few days ago a friend of mine asked me this question: "How are Spiritualists made?" I replied that as far as I was concerned, I was born a Spiritualist, or, to use a far better term, I was born a nature-list, although I did not know that important fact until Modern Spiritualism revealed to me that I was a natural man born into this natural life to fulfill the duties of this life and at the end of earth life to be born again out of this material body into the life of the spirit; and from out of that spirit into the yet higher life of the soul. To many, very many, of our Spiritualists of to-day this fact never comes; but to them first comes doubt and darkness and fear; then at the darkest hour just before day, comes to them through spirit manifestations, the first glimmering rays of a coming morn; then comes the bright dawn; then the still brighter scintillations that show to them that a bright and a glorious day is coming for them; and as the spirit of the truth is revealed to them, as their mental sight is quickened, the bright and the gloriously beautiful day breaks suddenly on their delighted souls, and they too know of a life over there in the radiant beyond of soul life.

Properly speaking, there are three distinct divisions or states through which the ordinary Spiritualist passes before he arrives at or obtains the knowledge of spirit life. Of course the first stage is as an investigator. In this first state he gropes around in the dark, doubts everything, examines and questions every medium that he can hear of; has a sitting with all the mediums that he can find; declares the whole thing a humbug, and starts in again more eager than ever to find out the whys and wherefores of the whole matter or die in the attempt.

This time the light breaks in upon his darkened mind and illuminates his clouded brain and he accepts all manifestations with a doubt; but he swears that he has positive proof and the best of evidence that there is something in it. Gradually he walks out into the broad light of the beautiful truths of our knowledge and our belief; gradually he knows that his spirit friends are always around him and with him; gradually his soul expands, and as he nears the border line of the second stage of his progress, he is really a changed man.

The knowledge of a certain future life makes this life look to him worth the living for. In this happy state he gradually slides across the line and unconsciously finds himself within the confines of the second division of his journey. He grows happier every day; he knows that man never dies, never can die. He knows that he can come back to earth again and he is somewhat satisfied. He drifts swiftly through and along this second state, enraptured with the beauties of a belief that is founded on a knowledge in spirit life.

The investigation has proved to him what the church dogmas and the church creeds could not do. He has learned more about the future life and his future destiny in a year than the preacher had taught him in twenty years. He knows that his hell is of his own making; he knows that he can carry his own heaven with him forever; he knows now that he really has a soul to save; he knows that he is his own savior; what more can be wanted? Man is progressive; his investigations have taught him that; why not progress? How his very soul swells with the thought! He is enthusiastic now he knows much more than those thirty years old old foggy Spiritualists do. He must advance. He is just wild with delight with his new found love. What a delightful sweetheart he has got! Now, "ain't she a daisy?" lives forever. He don't care much whether school keeps or not; he is a boy again.

The God of his fathers is not good enough for him any longer; he lives on air—Spiritualism, of course. Well, to sum it all up, he is just as happy as he can well be; he is ready to burst with happiness. No hell in mine, I thank you; no seven-by-nine Christian heavens; no harp; no crown; no golden staircase; no golden slippers; no streets paved with gold; no pearly gates, no great white throne; no big devil; no angry God; no black sheep; no non-sense, but just a natural existence, just as it is in this earth life, only a higher life than this; just spirit life in all of its glory; room enough for all; take in the whole world of mankind, only be good and true and do the best that you can, and all is well. How happy he is! Well, why should he not be? He feels good towards all mankind; he loves his fellow man; he can lend a hand to the fallen; he can help a poor fellow mortal along the journey of life and not feel ashamed of him because he is a Spiritualist, even if he does not come up to the highest standard of holiness, he is a man now.

He feels good enough, and he feels that he cannot get much higher until he shuffles off this mortal coil and steps out and up into that blessed region where the loved ones will greet him on the further misty shore of the great hereafter. Few advance further than this third stage of their earthly development; but as they near the border land, and as the last rays of earth life setting sun glimmers o'er the scene, how happy and how contented they grow at the prospect of a new birth into a life where time never blanches the cheek; where the old is made new; where the joys never fade and grow dull; but where glory and peace and eternal progression makes our soul life a radiant glory forever.

## DR. WOLFE'S EXHIBITION OF KANSAS CORN IN CINCINNATI.

"In very truth a king!"

In one of the most attractive dress windows in this city on Fourth Street, is now exhibited a marvelous variety of Kansas corn, from the farm of our townsmen, Dr. N. B. Wolfe near Arlington, Reno Co., which is the southwest part of the state. The writer has had an interesting talk with Dr. W. in reference to his experience as a farmer in Kansas in a general way, and the extraordinary crop of corn of which on exhibition is a part in particular. From this interview the following information is summarized:

In January, 1887, Dr. Wolfe visited the City of Mexico. During his stay in the country he made excursions to different parts of the republic, and became somewhat familiar with the life of ranchmen and the management of their farms. This was a new and attractive phase of life to the Doctor.

In the following March he returned home, and got as far on his way back as Hutchinson in Kansas, where he stopped a few days for rest. While here he heard of the farm he now parades for its fertility being held for sale. It belonged to Mr. Scott, of Napoleon, O., who, during the late war, was provincial governor of South Carolina. Messrs. Brown & Bigger, of Hutchinson, were his agents. The tract contained 2,540 acres. After giving it a personal inspection, the Doctor invested and, in the following July, got possession of his property. The buildings thereon were not of the kind wanted, so a new locality was selected and new structures erected, in keeping with the magnitude and character of the estate. In addition to the dwelling houses, three barns, five corals, shelter sheds, summer buildings, wood sheds, arbors, caves, henries, wind pump, and other necessary outbuildings for home comfort were constructed. Two lakes of fresh water were added to the landscape, named, respectively, one after the well-known attorney of this city, "Lake Girard;" the other for his daughter, "Lake Mary Wolfe." These supplied with brook trout, furnished by order of Senator Ingalls, from the fish hatcheries in Washington. Cattle, horses and hogs were added, and a hundred acres of land were broken and part sown in winter grain. Fences around the entire tract were put in order. During the winter, his cattle, driven to shelter by foul weather, harmed each other, killing some outright; and on some inflicting painful wounds. To remedy this evil he had every horn removed, after which his animals became gentle.

He gave written instructions to his superintendent in the spring of 1888 to plow and plant "Jumbo section," 640 acres in corn. The Doctor did not get to his place until the middle of May, and then found to his surprise that his written orders had miscarried, and that not one furrow had been turned toward making a corn crop for that year. Nothing seemingly could be done to correct the mistake in that season, so thought and said the neighbors, but so did not the Doctor think. He called his men together on horseback and bade them scour the country for plowmen. After two days he had the fences down and thirty-one plows engaged in turning the buffalo and burnt grass sod to rot. These he followed and crowded with planters; and so vigorously did he drive the work that the end was reached and the workmen paid off inside of twenty-two working days!

To plow and plant in corn a square mile of prairie soil in twenty-two days, had never been done before in America. It was, for a farmer, as great an achievement as fighting a battle and gaining a victory for a general. Never before, in the history of farming, had so many acres of natural sod been plowed under and planted on top of in so short a time! So the press of the country gave out, and its verdict is yet without challenge.

This planting is what is known as a sod crop. The corn as it grows receives no cultivation. The sod has been cut through by a sharp knife drawn by three or four horses, and the grain of corn deposited by the machine at the rear of the knife, and is there fastened and covered in the incision. This is left, and it grows better by neglect than if it would were the sod in which it is fixed, dragged about by a harrow or turned upside down by a cultivator. This sod crop, in addition to the stocks for fodder, yielded between 3,000 and 4,000 bushels of inferior corn. It was not a great success in corn, but the Doctor says: "The sod was rotting meanwhile, which, mixed with the virgin sub-soil, the following year, would bring the crop of compensation." Not in the least disengaged, but rather self-approbated for having gained a year, and necessarily so much the nearer his final triumph.

In the spring of 1889, not wanting any more miscarriage of orders to occur, the Doctor went early to his farm in person. He was soon in the saddle and had his sturdy litters at work, the king bee here, there and everywhere, supervising the placing and planting. Choice workmen only were engaged. Not anything was neglected to put the seed in right. The

ground was in the best condition, the workmen as good as the beet. When the planting was finished, orders were given to harrow once the young crop, and cultivate three times before "laying it by" to take its chances with the sunshine and rain—climate and soil.

While the crop was growing and bearing, the Doctor passed the summer and fall traveling through Europe. On his return home in November he found, when visiting his farm, that his foreman, Mr. Grant Eddy, had carried out his instructions faithfully, and that the yield of grain was far in excess of his expectations. The crop was still being gathered when the Doctor got back on the following day was finished.

Such a pile of corn was never seen before as the yield of one field, 600 acres. It contained 38,000 bushels, each bushel weighing 80 pounds. The pile grew and grew and grew, until it seemed a mountain, upon whose top the first rays of light glistened in the morning and still lingered in the evening to take their last fond look of love and light before leaving the world for awhile in darkness.

One hundred and forty acres (140) of this land was planted in oats. The crop gathered was 5,800 bushels. Adding this to the corn crop, aggregates a yield of grain from that one field for the year 1889 of nearly 44,000 bushels!

Early writers pronounced this tract of land barren. Even that monarch of authority, Humboldt, writes: "It is as sterile as Sahara." We can say a word that chances to move the brain to thought, but romances and fables do not always keep fellowship.

"To err is human;" to correct, divine.

On his recent return from his farm, Dr. Wolfe brought samples of the corn and oats in his late unequalled crop. These samples, as before intimated, are now on exhibition in the dress window of Messrs. Cox & Co.'s book store on Fourth street. They have attracted thousands of visitors, who look with pleasant surprise on the size of the grain and the variety of colors. This object lesson has taught our people more than they ever knew before of the salubrity of the climate and the fertility of the soil of the great Commonwealth of Kansas.

R.

## Written for The Better Way.

## The Lord's Prayer!

## ALPHABET.

I often wonder why so many Spiritualists, and especially mediums at their circles, continue to use the Lord's prayer, who do, or at least ought to know, the incompatibility of its meaning with spiritualistic teachings; and, instead of calling upon their spirit friends, or that Supreme power, which may be called God, continually rehash this conglomeration of effete phrases.

To show a few of the incongruities, let us examine this prayer; it commences with:

"Our Father who art in heaven," like if that Supreme power or Father was nowhere else.

"Hallowed be thy name." What simplicity to keep the name holy, revere the shell or title only, use it not in vain, but pay no attention to its contents, to his (nature-) laws.

"Thy kingdom come, thy will be done on earth, etc." If God's kingdom does not come without us telling him, it never will; and if his will is not done on earth as it is said to be done in heaven, it surely is his own fault, as he is all powerful. It is certainly much better for us to try and do his will, than to tell him that he has our consent that it should be done.

"Give us this day our daily bread." Now, it is certainly as foolish to pray for bread as for potatoes or buckwheat cakes.

"Forgive us our trespasses as we forgive, etc." If the forgiveness of our shortcomings depends on the forgiveness we have for others, we will get rid of but few sins, indeed. In time we forget many old grudges, but forgive very few.

"Lead us not into temptation." Like if a loving father would desire to lure his own children to ruin.

"But deliver us from evil." God never will, for, according to spirit teachings, we only can rid ourselves of our sins by outgrowing or rising above them.

"For Thine is the power and glory, etc." Now, if God has this power and glory, what foolishness to wish this or that for him; to call his attention to what he should do. It is certainly very inglorious if an all powerful Being can't rustlings to suit himself. Neither can we flatter God by words of praise and telling him of his glory. God doesn't need us, nor our wishes and prayers.

God does not think. What should He think about if he knows everything? Our words and deeds can neither make him happy or unhappy. His serenity is always the same. Think what an unhappy being this God would be if His state of mind depended on human words or actions.

I believe in prayer; it is good to pray. Not to make God feel better, but for our own individual benefit. It is not so easy to pray; we cannot pray properly at all times.

Prayer is the yearning of the soul, the putting ourselves in rapport with the infinite, the higher spheres and angels, the opening within ourselves of the avenues, the putting our spirits in a proper condition of recipiency, the reaching out of the soul, the increasing of the vibrations of our inner being, by which we are enabled to feel, touch, mingle, take, obtain and receive from those higher spheres and intelligences that which we most have need of. To do this properly we cannot use meaningless phrases.

Let the prayer be to those spirits whom we revere, our fathers, mothers and guides, or pray to that divine (God) principle which rules the universe, which also is within us, the very soul of us.

Pray sensible. We don't go to a shoemaker for bread, nor to a blacksmith for butter. Let us pray to our spirit friends and guides for spiritual guidance and help, for their good influences on our surroundings, to make them more favorable to our endeavors, and pray to that divine Personal or Spiritual gift, enlightenment and strength, so as to make us happier and better, and more able to combat the adversities of this life.

Let us be true to our cause. Truth need not sail under false colors, and we need not seek to make converts under false pretenses.

## Written for The Better Way.

WHAT MEANS THE UNKNOWN  
ABLE WEATHER?

## BY HUDDSON TUTTLE.

This question being asked of an intelligence who seemed to understand the subject treated, the following was received:

Not only is the temperature of present winter much higher than the average, but the conditions of the atmosphere are different. The direction of the predominating winds, which blow across the continent, is changed. The cold western and northward winds are beaten back by warm moist southeast and eastern airs.

This has been the result of tremendous changes in the ocean currents, by which the equilibrium is disturbed. That mighty ocean river, Gulf Stream, is not constant in its position, but sways east or west to prevail.

The momentum of the volume of water in the tropic Atlantic forces the waters into the Caribbean Sea and Gulf of Mexico, from where they escape past the Florida Keys, a river wider than the Amazon, many times deeper. This vast volume of water is heated by the burning of the tropics, and is yet at summer temperature when it reaches the latitude of New Foundland. From there it is deflected southeasterly to the coast of England, and make personally green the shores of Ireland. It is course from Florida to the Banks of New Foundland, it leaves the Atlantic coast and a cold current from the north flows down the New England shore.

That cold current leaving New England and the warm Gulf current flowing around Old England, make the difference of climate. From this brief outline it will be readily seen that change in the Gulf Stream, whereby not only the warm water was brought nearer the land, and in that measure the cold water displaced, or deflected outward, would produce a more or less marked change in the climate.

How could such a change be effected? Slightly by prevailing winds, but more emphatically by a change in the ocean bed. Thus after making its detour northward, as it escapes from the Gulf of Mexico, if a reef should be raised from the bottom of the ocean, the course of the current would be changed in accordance with the direction of the reef. Such a reef raised off the Coast of South Carolina, crossing the Gulf Stream at a sharp angle from northwest to southeast, would throw the stream against the coast, in exact proportion to the height of the impediment. If it came like a vast mountain ridge from the deep sea, near the surface, it would entirely change the course of the stream.

That such an upheaval obstructs the current there can be little doubt, and that it is a product of the great earthquake, which devastated Charleston may be set down as equally certain. That it will receive renewed elevation in connection with renewed disturbance of the earth's crust, is as certain as the event recorded in the past. Charlestown and Lisbon, Spain, and the volcano of Ae and Vesuvius, are all directly and mutually connected with subterranean volcanic agencies, as is shown by their participation in the same earthquake shocks. These forces apparently rest for the present, because the crust is strong enough to resist them. They are actively at work gathering strength to again force the crust upward. The upheaval of the floor of the ocean is constantly but slowly taking place, and there will be change in climate corresponding. Should the obstruction become complete, the Gulf Stream would, after making New England warm as sunny Italy, New Foundland like Sicily, give to Greenland and the arctic present bleak coast of Labrador, the climate of England, and the latter country would become bleak and uninhabitable by civilized man. Oh what a small geographical circumstance the welfare and the existence of man and of nations depend!

Written for The Better Way.

A Philistine Muse.

O. W. HUMPHREY.

This wondrous ball swings 'round and 'round,  
A never ending mystery;  
A mighty hand gave it a to—  
We'd like to know its history.

Who made it so, and why 'twas made?  
The child and sage each question;  
Still on goes with ceaseless turn,  
At the All-wise suggestion.

Ah, well! we muse with gathered brow.  
On secrets strange of Nature,  
Shall we ever learn? we ask and wait—  
Will Nature be our teacher?

Her book, outspread, meets every eye,  
Then seems not on, but linger;  
Who knows but from her depths profound,  
Reward will meet the thinker.

Sir Isaac laws discovered great,  
And in his train there follow  
Distinguished names, renowned for mind,  
From every hill and hollow.

"The world doth move!" quoth Galileo,  
And moving, wonders latent,  
Are to the searcher's eye revealed,  
To him who wills, made patent.

But other worlds than ours exist,  
The truth has been uncovered,  
And we may learn, through paths new—  
Sound.

That all's not yet discovered.

The bard immortal spread his fame,  
With seeming wisdom potent,  
When on his page he gravely wrote,  
What now may well be pardoned.

When Shakespeare great his utterance gave  
That none do e'er return,

When once that coil of mortal flesh  
Wee had all should spurn—

How little reck'd he of the truth,  
That we of later day,  
Have made our own, we know 'tis so,  
It can't be turned away.

Dame science grim, sharp eyes grown dim,  
For once is madly praised,  
And some—sootho! would gladly know,  
The truth securely musiz'd.

Heart clings to heart, mind speaks to mind,  
(Where is thy triumph, grave?)  
The humblest glad commune may hold,  
Across its yawning cave.

Pale death the bond of union strong,  
Cannot entice dimerse.  
Heart clings to heart, minds speak to mind,  
The Truth will stand forever!

"The New Eye."

Camille Flammarion has a striking article in a recent number of *Le Spiritisme*. He calls it "L'Œil Nouveau," and in it he tells of the recent discovery of millions of stars whose existence was unknown until the New Eye—Stellar Photography—demonstrated that existence.

Referring to the vast distances these suns must be away from the earth, M. Flammarion says of one such:—

Never would the unaided eye of man have seen it, never would the human mind have guessed its existence without modern optical instruments. And yet this feeble light, come from so far, is sufficient to effect a chemically prepared plate, which will keep the star's image unchanged. And though this star may be of the eighteenth, of the twentieth magnitude, or below even that . . . yet it strikes with its little ethereal arrow the plate which is waiting to receive it. Yes, its light will have been travelling for millions of years. When it started, the present earth with its humanity was not in existence, there was not a single thinking being on our planet, the genesis of our world was merely developing; perhaps only in the primordial seas which enveloped the globe before the upheaval of the first continents, the primitive elementary organisms were forming in the bosom of the waters, slowly towards the evolution of future ages.

This photographic plate carries us back to the past history of the universe. During the passage of this ray of light which has to-day just struck the plate, all the history of the world has been accomplished, and in that history, the part belonging to humanity is but a vibration, an instant. And during that time the history of the far-off star is accomplished as well; it may be that it vanished ages ago—and so this New Eye, which carries us across the Infinite, takes us back at the same time past the mile stone of a by-gone Eternity.

Speaking further of the vastness of the numbers of the worlds which the new photography reveals, M. Flammarion continues:—

And we live on one of these worlds, on one of the smallest, a sort of point in an immensity without bounds, lighted by one of these innumerable suns, in horizon as restricted as if it were the cocoon of the silk-worm, knowing nothing of all the causes, children of a moment, steeping ourselves in illusory views of the world itself, scarcely seeing anything outside it, so insignificant as to suppose we know something, flattery ourselves with a fatuous feeling of pride at dominating nature, vain of illusions taken for realities. We call ourselves Materialists without knowing anything of the essence of matter, Spiritualists (Spiritualitaires) without knowing of the meaning of spirit.

Astronomy would have the leaders of peoples legislators, politicians to look at a chart of the heavens and understand it. This quiet contemplation might be more useful to humanity than all the meetings of sovereigns, than all the despots of diplomats. If men recognized how small the earth is they might leave cutting it up into morsels. Peace would reign in the world, social wealth would take the place of runious and shameful military madness, political divisions would be effaced, and then only would men be able to educate themselves freely in the study of the universe and in the knowledge of nature, and to live amid the joys of intellectual life. But we have not reached that as yet, and the photographic eye will reveal many more celestial mysteries before the human eye sees reason and knowledge establishes its reign upon the earth.—Light.

**"ON MEDIUMSHIP."**

By Dr. Cyriax, Editor *Neue Spiritualistische Blätter*.—Translated by "V."

The idea that everything coming from a spirit must necessarily be true does more harm than almost anything else, and is one we ought strongly to combat. Just as injurious is the notion that we have to do with high spirits of light and are in direct communication with Jesus, the Apostles, even with God Himself, and that, as such spirits must know everything, all they tell us must be true.

We read in the Medium and Daybreak, of May 17th, of a medium who asserted that he was controlled only by very high spirits, among whom were Luther, Calvin, Melanchthon and others; once, however, when a certain skeptical Dr. Gallagher was present at the circle, and he placed these high spirits in an awkward predicament by the questions he put to them, the supposed Calvin betrayed himself as a dangerous vagabond; he caught hold of a chair (in the person of the medium) and would have seriously injured Dr. Gallagher if the other members of the circle had not seized the medium and brought him out of his trance. It is just the same with all others who have the presumption to assert that they are only controlled by "high spirits," and if, with us in Germany, it has not been carried so far as for such a spirit to attack anyone, the spirit often gets angry and say very unpleasant things when they are reproached with their untruthfulness and conjured to leave the paths of deceit. When we think over what we have read in a book, as communicated by high spirits, about the universe, the moon—which some of them say is a sort of lunatic asylum for dead men—about the planets, the sun and the fixed stars, and even about the central sun of the universe, as well as about gravitation and other laws of nature, etc., etc., which these spirits desire to have printed and published to the world, we must admit that to do so is the most likely way to bring discredit upon Spiritualism altogether, for the greater part of such communications are not only contrary to the conclusions of science, but even to what is absolutely known to be fact.

\* \* \* \*

In conclusion, we will once more summarize the fundamental principles which we think are absolutely necessary to be observed.

A man is a spirit in the body, and a spirit is a man apart from the body; we are, therefore, all spirits, whether we still live on earth or have already left the mortal body. Now, as daily, nay hourly, thousands of embodied spirits become disembodied (that is, die),—a motley company, from the prince to the pauper—it is self-evident that the inhabitants of the other world must be as great a mixture, with regard to morality, disposition and knowledge as are we ourselves in this world. As on earth human beings are divided into different groups, so the departed, in accordance with their inclinations, feelings and desires, are separated into different societies, who do not come into contact with each other unless they wish to, just as happens in this world. It is self-evident that the less highly developed men possess, as spirits, the greatest facility of communicating at circles, and that with a higher degree of spiritual development a stage is reached when the spirit is no longer capable of coming in direct contact with what is material. It is likewise evident that this stage will be very soon arrived at by morally and spiritually highly-developed men, and that, therefore, the best men can only remain in communion with the earth-sphere for a comparatively short time, and—this we wish particularly to impress upon our readers—that high spirits, that is, those who have reached the above-mentioned stage of spiritual development, can no longer have direct intercourse with the earth.

We scarcely need to remark on the absurdity of thinking that a Socrates, a Plato, a Humboldt or a Goethe, or a Schiller could find any interest in manifesting to a few peasants in some obscure corner of the earth, as we have been told in writing of their doing. What motive could they have in so doing? When, therefore, spirits give themselves out to be "high spirits," they are for the most part only lying or personating ones, and the sooner they are got rid of the better, for they only tend to foster conceit in the medium. We should try to form circles and to develop mediums, not for the purpose of astonishing the world, but for that of communicating with our friends and relations, who will be able to give proofs of their identity, and thereby demonstrate the truth of immortality. From what we have said, it is clear that among men who have died are to be found every kind of spirit, truthful and lying, stupid and clever, good and bad, earnest and silly, in every shade of variety, and that the thousands who every minute pass over to the other world arrive just as they are when they quit this, and as, before they died not everything they said or did was true, clever or in accordance with the facts of science, so, after they have passed over, all they do or say cannot be true or clever; and thus the idea that everything coming from a spirit must be in accordance with truth, and that we should reverence a spirit as a higher being, is shown to be a false one. We hope that what we have said will be accepted in a friendly spirit, as we have only written it from love to our cause and that of truth.—London Light.

Indignant Physician—"Man, what have you done? You sent my patient the wrong prescription and it killed him." Druggist—"Well what vas der matter mit you? Last week I sent your odder patient der right prescription and dot killed him. How can somebody pleas sooch a man?" Prof. E. S. Holden in the Springfield Republican.

**Modern Eastern Magic.**

The last issue of the Journal of the Anthropological Society of Bombay contains a curious paper by Mr. Rehatsek on twenty of the branches of Eastern magic, all of which are in vogue at the present time. The first of these is the "Arcana of letters and of names," by which letters and figures are combined into magic squares, incantations etc. These derive their power from the "arbitrary use of them made by the spirits governing the natural world, in such a way that the ninety-nine beautiful names of God, and other Divine words, formed of letters containing the Arcana which pass into material substances, intercede." The magician, of course, is the sole interpreter of the uses and significances of the combinations.

Alchemy comes next, and is followed by astrology, the most popular of all the Eastern occult sciences. It is practiced on all occasions, to discover thefts, to foretell the results of a journey, the future of an infant etc. Another popular practice is soothsaying from the sacred books by opening one at random and placing the finger on a line. This is almost the only one of the sciences which costs nothing, and which everyone can practice. The selection of a day is a subordinate branch of astrology, and is employed to ascertain what days are lucky or unlucky for the commencement of certain enterprises, the wearing of new clothes, and the like. Divination and the interpretation of dreams are common everywhere. Summoning and subjugating demons is the most fearful of the magical sciences. There are two kinds, one dangerous and embracing unlawful magic, the other religious and consisting mainly in confining demons in flame so that they are compelled to obey the commands of the magician. Geomancy is practiced by means of dots made with a pencil and arranged in complicated combinations so that they answer questions. The art of invisibility appears to be only known by name to Mr. Rehatsek, for he does not describe it. Jeir is a science which is known only to one family; it is defined as "the general science concerning the Tables of the Eternal Decree and of Predestination," and enables adepts to know all that has happened, is happening, or will happen in the remote future. Palmistry, phycotropes, physiognomy, and prayers explain themselves; phantasms is the name given to the art of producing images in the air by incantations, aided usually by drugs and fumigations; while predicting from the past is exercised by studying the occult analogies between the past and the future. Sorcery is the term applied to all the phenomena produced by magicians, and popularly attributed to supernatural powers. It is divided into lawful or divine, or Satanic or black magic, the latter owing its power to evil spirits. The last of the magical sciences is soothsaying from trembling, by which the future is known from the involuntary movements of the body, a particular star controlling each particular part of the human frame.—The Times.

**The Number of the Stars.**

The total number of stars one can see will depend very largely on the clearness of the atmosphere and the keenness of the eye. There are in the whole celestial sphere about 6,000 stars visible to an ordinarily good eye. Of these, however, we can never see more than a fraction at any one time, because half of the sphere is always below the horizon. If we could see a star as easily in the horizon as in the zenith, half of the whole number, or 3,000, would be visible on any clear night. But stars near the horizon are seen through so great a thickness of atmosphere as greatly to obscure their light, and only the brightest ones can there be seen. As a result of the obscuration, it is not likely that more than 2,000 stars can ever be taken in at a single view by any ordinary eye. About 2,000 other stars are so near the South Pole that they never rise in our latitudes. Hence, out of 6,000 supposed to be visible, only 4,000 ever come within the range of our vision, unless we make a journey towards the equator.

As telescopic power is increased, we still find stars of fainter and fainter light. But the number cannot go on increasing forever in the same ratio as in the brighter magnitudes, because if it did the whole sky would be a blaze of starlight. If telescopes with powers far exceeding our present ones were made, they would no doubt show new stars of the twentieth and twenty-first etc., magnitudes. But it is highly probable that the number of such successive orders of stars would not increase in the same ratio as is observed in the eighth, ninth and tenth magnitudes, for example.

The enormous labor of estimating the number of stars of such classes will long prevent the accumulation of statistics on this question; but this much is certain, that in special regions of the sky, which have been searching examined by various telescopes of successively increasing apertures, the number of new stars found is by no means in proportion to the increased instrumental power. If this is found to be true elsewhere, the conclusion may be that, after all, the stellar system can be experimentally shown to be of finite extent, and to contain only a finite number of stars.

In the whole sky an average eye will see about 6,000 stars, as I have just said.

With a telescope this number is greatly increased, and the most powerful telescopes of modern times will show more than 60,000 stars. Of this number, no one out of one hundred has ever been catalogued at all. In all, 31,496 stars, from the first to the ninth and a half magnitude, are contained in the northern sky, or about 60,000 in both hemispheres.

**WHY COUGH,**

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it. Keep it in the house. You are liable to have a cough at any time, and no other remedy is so effective as this world-renowned preparation. No household, with young children, should be without it. Scores of lives are saved every year by its timely use.

Amanda B. Jenner, Northampton, Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, are relieved from danger, and are becoming robust, healthy children."

"In the winter of 1885 I took a bad cold, which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C. Jonesboro, Tenn.

**Ayer's Cherry Pectoral.**

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$6.

LIGHTS  
And  
SHADOWS  
OF—

**SPIRITUALISM**

BY D. D. HOME.

**LIGHT MORE LIGHT.**

Price \$2.00—412 Pages.

FOR SALE BY THE WAY PUB. CO.

**SUMMERLAND,**

—THE NEW—

**Spiritualist Colony**

—OF THE—

**PACIFIC COAST.**

LOCATED IN THE

**MOST DELIGHTFUL COUNTRY**

—AND—

**CLIMATE ON THE GLOBE.**

BUILDING PROGRESSING RAPIDLY.

The state of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malignant diseases.

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railroad station now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, to the growth of all temp-rate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts—with strawberries and garden products all the year, can be bought or leased at a low price, and certain terms.

A number of ranches and the ambidivous of the Rancho, with a pamphlet giving all particulars will be mailed to any address.

Summerland faces the south and ocean, gently sloping to the latter, where the fine beach ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara, which is noted for its range of mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 for a double lot, the latter fronting on a fine wide avenue, with a parlor street in the rear. Price of single lot \$30—\$250 of which is deposited.

By putting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site with quiet ample grounds for flowers and shrubs, a fine round car garage.

Pure spring water is now conveyed to the entire tract from an unfailing source. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) had been sold for.

The Colony will be built by the inhabitants, the same as other towns and cities. A protracted liquor clause is in every deed.

Orders for lots in Summerland will be received, entered and selected by the undersigned, when prices cannot be present.

For themselves, with the privilege of exchanging, for others, without cost (other than recording fee), if they prefer them when they visit the ground.

REFERENCE:

Commercial Bank of Santa Barbara, Cal., Send for plan of the town and for further information to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, Cal.

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., California.

## THE BETTER WAY.

ISSUED EVERY SATURDAY BY  
THE WAY PUBLISHING CO.  
S. W. Plum & McFarland Sts.

CINCINNATI - - - FEBRUARY 15, 1860

A. F. SELCHERS - - - EDITOR

*At Five Dollars per Year to Subscribers in the United States. Two Dollars and a half to any Foreign Country. No subscription entered will be paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for \$1.00.*

The Better Way cannot well undertake to touch for the benefit of our countrymen, the names of men who have won their fair and honorable place upon their faces are accepted, and whenever it is made known that dishonest or untrustworthy persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they suspect our column advertisements of being untrue, and we have proved to be disbarable on such occasions.

When the post office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

## NOTICE:

All communication pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to

THE WAY PUBLISHING CO.,  
South West Corner of Plum and McFarland,  
CINCINNATI, O.

Wisdom is an effect of experience and knowledge combined.

By ignoring them we get the best of those who are bristling for a fight.

Age in the physical accompanied by spirituality is youth and beauty in spirit.

Flags on the school houses is the first step towards imperialism. Beware of it.

The more positive we are of being right the more danger we are in of being all wrong.

When lacking sense to meet an emergency self-righteous people resort to vilification.

The ballot having recently saved millions of infants from hell, we hope it will be applied in such a manner as to save this country from politicians or their rule.

'Don't think because a man differs in opinion from you that he is all wrong. You may be wrong and he right. Self-conceit often makes us blind to the real facts of the case.'

Some of those who cry most for the truth and nothing but the truth generally get mad when they do get it—personally considered. They like to hear it told of others but not of themselves.

Learn how to properly commune with your familiar spirits before telling about the ancients and "high" spirits. The latter in nine cases out of ten are mockers while the former, after long experience, generally prove to be the angels so much written about.

A minister once said that he'd have a good time on earth if he wasn't afraid of going to hell. The principle of this is about the same of the man who said he'd like to be a thief, but was afraid of the penitentiary. Such is being honest by force of circumstances or through policy—not principle or the desire for spiritual elevation.

In endeavoring to uphold the belief in a future life Christianity, Theism and Idealism are arrayed against Scientists and Naturalists. Spiritualism proves it to be a fact and instead of hailing it with joy, a large portion of the aforementioned are foolish enough to condemn and spurn it—virtually trying to annihilate the cause or foundation of their own belief, and the only one by which they could prove their own claims true if it depended on testimony in the present to do so. Such is man.

Those who have been the most useful as private citizens in a community, are often most ungratefully and uncharitably treated when called into other fields. This is caused by the immediate loss of their labor that is being experienced by their absence—people in a moment of fretfulness which this puts them into, forget the past good of a man, and only bemoan their own loss or the little trouble that they may have on account of his absence. Such is shortsightedness, or selfishness, if you choose to call it so.

Of a German professor, who died lately, and who was noted for his absent-mindedness, it is seriously related that he declared at one of his lectures that: "Covered with countless wounds, Caesar fell dead near the statue of Pompey; with one hand he drew his toga over his face, while with the other he called for help."—Banner of Light.

This must be a first cousin to the man of whom it was said, while saving a drowning lady "held her aloft with one hand and with the other cried for help."

Intuitive minded people should always permit themselves to be guided by their intuitions. These never lead astray or guide wrongly—in fact cannot, for it is nature dictating, and nature never errs. Self-confidence, or too much of it, interferes greatly with nature's promptings, and we should thus keep our mind passive for a time when in trouble or when puzzled in order to give nature or God a chance to help us. Thus listen to your intuitions. Many intuitive minded people are an obstacle in their own road to success through their obstinacy, self-will and self-assurance.

Some months ago, it may be remembered, we called attention to the fact that the Illinois Legislature had passed a law making the intermarriage of cousins a penal offense. Dr. Buchanan in the last issue of his *Journal of Man* says in reference to it: "This is an example of paternal, or in other words, meddlesome, legislation. The reproduction of drunkards, criminals and chronic paupers goes on without hindrance, multiplying the dangerous class. But respectable and worthy members of society have their rights attacked to enforce a theory which has never been demonstrated, and certainly ought not to have been made a basis of legislation until its truth was placed beyond doubt."—Just so. Why not make a law prohibiting known drunkards from marrying. Such unions are generally an effect of lust, while the intermarriage of cousins are mostly prompted by the sweetest kind of love.

When a person once becomes morbid to see their names mentioned in the papers, they have reached a pitiable state indeed. Nothing else is read after that, and if their name is once omitted the paper is thrown down as uninteresting or not worth taking forgetting in a moment all the good and praise they obtained from it already. Ungratefulness takes the place of gratitude and modesty. Self love makes them sick, and a hankering for praise which they do not get in this state makes them miserable. When journalists get hold of such individuals they are generally dropped out of sight and mind as soon as possible, and forever so far as a journalist's life is concerned. Be grateful for what little may be given, and you will finally get more than you ask for. Be ungrateful and you get nothing more. Newspaper men have no favorites, for there are too many people to think of and in trying to please everybody, all can get but a little at a time. When one happens to get a little more than the rest, it is because that person has placed him or herself uppermost in the editor's or the reporter's mind by little ordinary gratitude or show of appreciation for value received.

**"THE SINS OF MEN"**  
Was the cause of a bloody tragedy in a Baptist church near Sparta, N. C. The Rev. J. M. Stock preaching on "The Sins of Men" became so pointed in his eloquence that Thomas Coleman jumped up and demanded to know whether he was meant by it. Several deacons became disturbed and tried to hold peace. But Edward Clawson, in his excitement said something to anger Coleman. The latter seizing a stick of firewood knocked down four men, killing Jerry Ferguson. One man then wrenched the stick from Coleman, dealt him a blow which killed him also. Besides the above John Peeby and Roger Edwards were also fatally wounded. Result: two killed, three wounded. "Leave one another!"

**PRIDE.**  
False pride is to rather steal than beg, borrow or thank for a dollar. True pride is to rather suffer or starve than to do either. Let him who has true pride of being or dignity of position uphold it by honesty, integrity and highmindedness, and let neither caviling, narrowmindedness nor a supplication for vain sympathy, praise or baby-acts mar its purity, beauty or genuineness. Great is the soul that silently suffices, endures and sacrifices himself to retain respectability despite poverty and restrictions, and grand is the soul that does not fall under this pressure or gives up in despair. Faith in a higher power; hope for final justice; and sympathy for those in the same circumstances are their sole comfort—the latter lending them that happiness which is only explained when having love for others—like attracting like—and which is best learned by personal suffering. True pride endures heart-aches rather than sail under false colors. True pride is conscientious and undergoes mental agonies rather than disconcert others by their unwelcome spiritual conditions. For those who suffer make others suffer sympathetically, and nature guides accordingly—keeping them apart by force of circumstances, and herself suffers instead. Nature endures for us, for she is intelligent. Nature is God. Trust to her for all.

**MISTAKE NOT PRUDENCE FOR COWARDICE.**  
"Many mistake cowardice for prudence."—New Thought.

How true that is! They say: "I'm glad I am not personally called up in this trouble, for I should be bothered to say the least. I know my duty but I'll shirk it, and the world, not knowing the true reason why, will say, what prudence he hath! Ha, Ha, well what's the difference as long as no one knows it?"—The Sower.

True to an extent. True where principle is involved, but not personalities. It doesn't take much courage, for example, to vilify a poor helpless individual or a fallen medium, or hurl denunciations at one whom nobody loves, respects or honors, and thus in no danger of hearing but from one side, and that side too weak to have much effect. And furthermore, in the case of a blackguard, we should always regard prudence as the better part of valor, for to handle dirt we surely will be smirched. Then we have the good of a cause to take into consideration, and for the love of it, everyone should exercise prudence at the sacrifice of exhibiting his courage. True bravery does not consist in a pen or tongue fight. Let him arise above his partizanship and defy truth as well as above in his battle for right and truth, and be himself an example of his teachings.

New girl—"There is one thing I don't like about the master. He keeps calling me 'my dear.'"

Mrs. Flagg—"Oh! you mustn't mind that. It's only a habit of his. Why, he even addresses me that way sometimes."

N. Y. Evening Sun.

even if he has to stand all alone under his banner or have to sacrifice bread for principle. Self-denial proves the mettle in man. He who can give up his feathered pillow for a plank; his roast beef for dry bread, exhibits more true courage, true grit, true manhood, genuine soul-power than all the newspapers articles compounded into one. Let not false pride or vanity lead you into a belief that people think you a coward because you are prudent. Intuitive minded people know better; they read causes; and the opinions of others are not worth noticing.

## BOYCOTT THE POST OFFICE.

Postmaster General Wanamaker appointed a Mr. Beecham postmaster at Scarborough, N. C. The citizens of that town do not like the appointment, and have boycotted Mr. Beecham. They employ a messenger to carry their mail matter to a post office seven miles away and direct their correspondents to send their letters there. An official of the United States Government has informed the citizens that their boycott is unlawful, but they have paid no attention to him. It will be interesting to discover whether the Government has sufficient power to compel persons to use this post office and not that, or whether the boycott has sufficient power to bring the Government to terms. I think the latter will be demonstrated if the people are firm. The boycott is the most natural and powerful method of conquering an offender known to man. It is peaceful, and when complete cannot fail to accomplish its purpose.—Twentieth Century.

And should the Government succeed in intimidating people to drop the letters written at that place in the said post office, what can prevent them from going to the one seven miles off and writing their letters there and then drop them? Or who knows where they were written if taken secretly to the latter post office? We think the people have the better of the Government in this instance; and will always be inspired with the right method when imposed upon. God is with the people, not with their rulers. When the latter become their servants, harmony will prevail, and we may look forward to peace and prosperity as it existed before the war. But as long as we have political rule, industry will suffer and with this the people. Let us have a true people's government, and then there will be no more cause for complaint. Partizanship is not citizenship, and until we enjoy the latter in its true sense, this is not a republican form of government, but a sham. May it soon end.

## ANCIENT SPIRITS AGAIN.

Bernhard Kihlholz, following several beautiful messages from ancient spirits, says in *Alcyon*:

Are not all the above presented communications of ancient spirits beautiful, interesting and important? Yet the Golden Gate and the lately improved Better Way talk disrespectfully and arrogantly of ancient spirits and do belittle them.

BERNHARD KIHHLOLZ,  
718 Leavenworth St., San Francisco, Cal., Dec. 3, 1889.

Bro. Kihlholz is quite an educated German but does not fully comprehend the offensive, or what many would regard as insulting language used in the close of his little comment. The verbal translation of words from one language into another have often a far different signification. We therefore do not feel offended at Bro. Kihlholz, for we know he does not mean to offend us; at least, we do not sense any real contempt for us in his impulse or writing. He is only a little irritated by our occasional onslaught on so-called ancient spirits and seeks relief in this wise. No, Bro. Kihlholz, we do not object to such messages, nor to the spirits they come from. The thoughts betray their origin. Truth comes from truth loving spirits and a truth-loving spirit is also truthful—thus we may believe them as to their names or titles. But nonsense betrays nonsensical spirits, humbugs, frauds, and it is these that we are combating. But as many of our private mediums really believe that they are controlled by high and ancient spirits—when the very messages they receive betray that they are not—we had to strike hard and general. To make one exception would make every such medium believe that he or she was the exception and the same old song would continue on and on and on, and before long there would be more ancient (?) than modern spirits in the field.

Vain or conceited mediums attract spirits who would like to palm themselves off as ancient or wise. We know of several, who live hundreds of miles apart; do not know of each others existence as mortals or mediums, yet all claim most positively the same ancient (?) spirits as their especial guides and controls, and always present; and to crown this, their natural conditions or callings do not warrant any such attractions, controls or guides, while really great mediums on the rostrum make no such pretensions or claims, and bring forth more wisdom through little insignificant (?) indian maidens or unpretentious relatives and friends of the near past. Let nineteenth century ancients rest, and let those who claim to be ancient prove their age by the wisdom which naturally accompanies age and experience.

New girl—"There is one thing I don't like about the master. He keeps calling me 'my dear.'"

Mrs. Flagg—"Oh! you mustn't mind that. It's only a habit of his. Why, he even addresses me that way sometimes."

N. Y. Evening Sun.

**OUR GREATEST NEED.**  
Some of the best natured people often have the basest passions. Good nature is an effect of love, sympathy, affection, or constitutes these in a bulk. Love makes man naturally intuitive to causation. To see or discern causes he must come in contact with them, and this rapport animates his inner or spiritual nature. The more the spiritual is brought into action, the higher the vibration of his physical or animal nature. If he happens to be surrounded by a lower order of human conditions or lack refinement through force of circumstances—the condition necessary to allay or neutralize his animal nature—the latter gets the better of him, as it were, and controls his inner or spiritual nature—temporarily.

Thus we may look for the antipodes of all good qualifications in man as long as he lacks culture or refinement—anger side by side with amiability; extreme wilfulness where humility graces the being; arrogance accompanying deference or modesty; self love soiling beautiful charity or generosity; vanity lurking behind apparent indifference to worldly praise; and lust blackening the fairest spirituality and gifts or talents.

Education and refinement are most needed attainments in this advanced age of the world, and especially with people who have innate spirituality, medial powers, and tastes and desires of a higher order. Those inborn qualities of later generations betray a higher order of souls—a higher degree of sensibility as natural attributes of man in the present and coming era or period.

The spirit worlds surrounding planets are subject to higher degrees of refinement as well as matter is, and this state of things brings forth a higher order of souls from generation to generation—the children of to-day proving it by comparison with those of thirty years ago.

To be born with higher sensitiveness and finer soul qualities, and lack physical refinement or education to allay the anti-social animal nature or know how to control it so as not to offend society or shock cultured people, is a deplorable state for a soul or spirit to be in. The outer envelope must be in harmony with the inner life condition or nature, as the body is the "temple of the soul;" and when the life state of that body will not vibrate in harmony with the life of the soul—the divine nature—discord, ugliness, viciousness, will manifest itself unwittingly and to a more marked degree than in those lower order of souls whose tastes or desires are in accord with their material surroundings and environments.

The higher the soul vibration and with this, its tastes, needs and desires, the more it suffers when not in accord with its physical nature, and the greater becomes its struggle for freedom when it realizes its true mission in life—some, in their impatience, resorting to wrong measures, grasping at the shadow for the substance; at the material for the spiritual, and thereby retard progress or do themselves harm which takes time to heal again. And all this because they have come into the world under unfavorable conditions—the material not harmonizing with the spiritual, and poverty, in the majority of cases, to blame for it.

There is too much wealth centred in a few. A millionaire cannot eat more than a poor man can, yet he has enough to support one thousand people a year and educate them while the poor man has hardly enough to support one, still less a family. Education and refinement cannot be thought of under the circumstances, and it is well-known that high souls often arise from the lowest mortal conditions. But how few, compared with the thousands whose finer qualities are blunted ere they realize their worth, and sink into degradation, crime and brutality. Oh, how pitiable to know this and powerless to change the programme of life. Man must grow more sympathetic for his fellow men ere release will come to the many souls that are yet in purgatory or yet to be born under these conditions. Let us try to do what little we can to aid humanity instead of wrangling about individual rights or cavilling about matters which fall into insignificance besides this. Let us lay aside the battle array and think what can be done for our suffering brethren. No thought for it, no result. So the sooner we plan the earlier we may realize an effect.

## Some Famous Suicides.

The following are some of the more noted suicides of which mention is made in history. These do not savor much of insanity, but rather of Stoic philosophy.

Cato stabbed himself rather than live under Caesar: Thesimocles poisoned him, self rather than lead the Persians against his countrymen; Zeno, when ninety-eight, hung himself because he had put his finger out of joint, and Hannibal and Mithridates poisoned themselves to escape being taken prisoners. When we search Scripture we find that Saul, rather than fall into the hands of the Philistines, commanded his armor-bearer to hold his sword that he might plunge upon it; Samson, for the sake of being revenged on his enemies, pulled down the house in which they were reveling, and "died with them"; and Judas Iscariot, after selling Jesus for thirty pieces of silver, was overcome by remorse "and went and hanged himself."

"Mike, did you ever catch frogs?"—  
"Yes, sorr."—"What did you bait with?"  
"Bate 'em with a stick, sorr."

Dr. N. B. Wolfe of this city, and well known the world over as a champion in our cause—both as a generous spirit and

## Briefs and Personals.

The latest song is: "Where did you get that—cold?"

A. H. N.—Send one chapter at intervals of a week or so.

Mrs. M. C. Mott, slate writing medium, has removed to 135 W. Ninth street.

Next Wednesday evening Prof. J. Clegg Wright lectures at the Union Society hall.

The First Society of Philadelphia is making big preparations for the coming camp meeting at Parkland.

Interesting lectures by J. Clegg Wright at G. A. R. hall next Sunday morning and evening. Call early to secure seats.

Mrs. Clara Field Conont is doing good work in Washington, D. C. Miss Maggie Gaul of Baltimore is also highly esteemed by Washington society on account of her remarkable gift of giving tests.

Mr. A. Willis, the well-known trumpet medium of 21 Broadway, has removed to 33 Wesley avenue. He is under the auspices of the "First Christian Society of Spiritualists" and is doing good work. Take Clark street car.

Schnorpske says "Ladies are queer creatures. In a warm church or opera house they keep on their hats, but will run through the street to visit a neighbor or promenade in the cool garden air at night without covering on their heads."

Mr. C. H. Stockell, formerly publisher of *The Progressive Age* of Atlanta, and the first Spiritualist publication in the South, was in the city last week on a business tour. He was cordially welcomed by all who knew him and made his acquaintance while here.

The wedding-bells tolled sweetly on the 8th of February in Cincinnati, though they tolled softly: hardly anyone hearing their muffled tones. But the angels whispered abroad that two souls in earth-life had been well mated and heavenly blessed. They were Prof. J. Clegg Wright and Miss Alice K. Maltby, both well-known to friends of our cause—the former being a lecturer and the latter the registrar of the American Medical College of Cincinnati. God bless them.

We are receiving from correspondents, both claiming to know whereof they speak, praises and denunciations of a materializing medium—one side telling of his wonderful and convincing tests and the other that it is all mockery. Now, which side to take is for us a difficult task, as we personally know nothing about it. To accept either testimony we might offend the others and to do neither we will simply drop the medium's name from these columns until time proves to us the real facts of the case.

While in Washington, D. C. last month Miss Jennie B. Hagan spoke at the soldiers home and was attentively listened to. She also was given a fine reception by the Spiritualists and closed by giving a benefit for the society she was engaged by. She, in company with Mrs. Brigham contemplated making a journey to Iowa and Nebraska in the fall of '90. Miss Hagan is almost constantly on the go, with very little time to enjoy home comforts, although she has recently had a neat little cottage with eight rooms erected for that purpose in South Framingham,

FEBRUARY 16, 1890.

## THE BETTER WAY.

## CORRESPONDENCE

Buffalo, N. Y.

Elgar W. Emerson filled our hall last Saturday morning and evening with an anxious crowd of earnest seekers after spirit tests, or proof of spirit return.

Emerson is a revivalist of the first order, and a great favorite in our city. He goes to Cleveland this week. Yours, DENNIS.

Grand Rapids, Mich.

The Eighth Annual Meeting of the State Spiritual Association, of Michigan, will be held in Kennedy Hall, corner Waterloo and Louis streets, Grand Rapids, Mich., Friday, Saturday and Sunday, February 21st, 22d and 23d, 1890.

The program will include addresses on the subject of Spiritualism, inspirational poems, tests of spirit return, instrumental and vocal music, election of officers for ensuing year, etc. CHAS. M. PORTER, Secy.

Aldborough, Mass.

Mr. H. H. Warner occupied the platform of the First Spiritual Society this afternoon and evening, delivering two good lectures, followed by a goodly number of tests, which were recognized. He speaks for us next Sunday at 3 P.M. and 7 P.M.

Mr. Warner is open for engagements in New England, through March, April and May, for which address 38, Attleboro, Mass. Yours fr. trth, FREDERICK W. WRIGHT.

Haverhill, Mass.

The First Society of Spiritualists met in Red Men's hall Sunday to listen to Mrs. E. C. Kimball, of Lawrence, a fine test and message medium. The audiences were the largest of the season. Mrs. Smith of the Banner of Light follows.

We are aiming to have test mediums as much as possible, for the public demand it, there being many investigators who attend the meetings. It is not unusual to see a goodly sprinkling of church members in their audiences, and we are glad to welcome them WIN.

Delphos, Kan.

I enclose you an article for publication, if it merits your approval. I am well pleased with THE BETTER WAY; its spiritual tone accords with my sympathy of Spiritualism. While I cannot disavow the good intentions of other leading spiritualistic journals, yet I am constrained to applaud your course as the most spiritual.

If I can interest the readers of your paper, I will send you a occasional contribution I shall be glad to do.

We anticipate a good camp meeting this coming fall. A notice will be furnished in THE BETTER WAY. I am fraternally yours, T. N. RICHARDSON, Secy.

Indianapolis, Ind.

Manuel J. Vieira is dead of injuries received by collision with an engine on the Union Railway tracks. He was a Portuguese, and came here twenty years ago. He could talk intelligently and easily in twenty different languages and dialects, and was specially conversant with Spanish and kindred tongues. Mr. Vieira was a leading member of the local society of Spiritualists and was quite a correspondent on the subject pertaining to the cause. Many regret his untimely death, but as death is but a change—a passage from physical life to spiritual life—he is parted from us by a thin veil.

Hutchinson, Kan.

This is one of the rising towns in the West. It has a population of 1800, and a more energetic and enterprising people cannot be found. Recently a committee of its leading citizens invited Dr. N. B. Wolfe to give a public lecture on his observations and travels through Europe, for the benefit of a church. This invitation came from those who knew the doctor to be a pronounced spiritualist who had heard him speak in their parlors on the subject. The lecture, delivered to a large audience in one of the finest churches in the city, was a pronounced success in every way. When Spiritualism is represented by Dr. Wolfe, it is made a welcome visitor, wherever he goes.

St. Paul, Minn.

The Spiritual Alliance of this city continues to hold Sunday meeting at the Baptist Chapel to a large and interested audience, under the ministrations of their regu speaker, Bishop A. Beals. Since his ministrations commenced for this society, the second Sunday in September, there has been a steady increase and a marked change in the attitude of the press, giving a courteous notice of the meetings and reports that have been favorable and in every respect fair. The society think they have been greatly favored in securing a good and efficient speaker and medium, and shall endeavor to arrange for his appearance here again the coming winter. We engaged his services for three months commencing the second Sunday in September, but such was the growing interest felt in his work and moderation that we made arrangements for the winter months with very satisfactory results. O. B.

Cleveland, O.

Mrs. F. O. Hyser and Dr. Henry Slade gave an interesting entertainment at the Holden Parlor on the 18th last. About forty of the elite of the city were present and enjoyed a grand treat. On the following evening at Memorial Hall, Dr. Slade again lectured which the Times says:

"The lecture was a powerful one, and met with hearty applause from the audience."

In conclusion Dr. Slade submitted to the trance condition and was controlled by Yaha Hondo Obigisha, describing a death scene due to poison. It was a grand exhibition of his power, and much appreciated by the assembled crowd."

Dr. Slade goes from here to Toledo, and lectures there next Sunday, 10th, afternoon and evening, and remains a week or ten days to give sittings for independent slate writing. A series of 1800 phenomena he is so remarkable for. Mr. Lee will accompany him to Toledo, the place he was converted to Spiritualism 25 years ago.

Boston, Mass.

Large audiences continue to assemble at the Independent Spiritual Club, and though a stormy evening the meeting Tuesday, February 4, was no exception.

The exercises opened with singing "Nearer My God to Thee," followed by a vocal duet, charmingly rendered by Misses Roulier and Bailey.

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Columbia, S. C.

On the plantation of Mr. Hillary Booker, in Elizabethtown, there lives a colored man who is puzzling all the people to that section. Every night, about half an hour after he goes to bed, he enters into what appears to be a trance, and preaches a sermon. He is quite illiterate, but, without a book and with his eyes closed, he takes a text, which, by reference to the Bible, is found to be correct. In chapter, verse and wording. When in this state he is entirely oblivious of any and everything that may be going on around him, and a physician who examined him says his arms could be taken off without these spells are on him and he would not know it.

In these trances sermons he uses better language than he does in ordinary conversation. Some nights he preaches with great fervor, and others with less enthusiasm. McMurphy, a colored man, for the truth of the story, having recently seen the man and heard him preach—Enc. dier.

Winfield, Kan.

Perhaps it would be interesting to the readers of your most excellent paper to know that in our beautiful little city of many churches there is a small band of faithful workers in the cause of Spiritualism, known as the Ethical Society. We are not striving for applause nor seeking to please upon our brow. "The laurel wreath of fame." Our is a higher aim. The uplifting and enlightenment of the human family.

For the past few months we have been meeting the first Sunday of the month in the parlor of Mr. and Mrs. Leo Vincent, who kindly came to our rescue when our finances would not admit of renting and heating a hall. The society is yet in its infancy, hence the necessity of economy. However the prospects are most flattering since the introduction of our socials, which we have been holding every two weeks, in order to become better acquainted and get the people interested also to add to our treasury. We also adopt the motto of the Ethical Society, "Truth and Love." We hope that at present we will continue to hold them.

The speaker clearly showed that the teachings of Spiritualism were intended for us to live and make practical use of in our daily lives, for the betterment of ourselves and fellow-men, and not to be used as idle toys for amusement.

At the close of the lecture Mrs. T. S. Lawrence took the floor, and after a short but ringing address gave seven spirit descriptions, in a few moments of time, giving names and circumstances with such marvelous accuracy that every one was recognized, which is the more remarkable (to strangers) from the fact that Mrs. Lawson makes it a rule to give no descriptions to persons who are known to her.

One description, accompanied with name and message, was that of the wife of a prominent physician, who had passed out but a few days before. The manifestations of joy with which this test was received, by the mourning relatives present, stirred the hearts of the audience to their very depths.

If I were to hear in echo, the praises which are showered upon this most earnest and faithful medium, they would fill entire columns of your paper.

The First Progressive Spiritual Society have fortunately engaged Mr. Oscar A. Edgerly for the month of February to lecture and give tests in our beautiful temple for all mediums (call it beautiful), and we are pleased with the gentleman beyond expression.

His first lecture was Sunday afternoon, and the subject was "Spiritualism as a rational religion," and as it was a subject of much consideration and depth. The guides thought it worthy to continue it for the evening; it put new thoughts into many minds. There were about 350 people present, and all spoke highly of the lecture and tests. Mr. Edgerly lectures in the temple next Sunday, the subject to be given by the audience.

The First Progressive Spiritual Society have consented to give us a lecture Friday evening of this week at our temple. We expect a large audience and a grand lecture.

I hope, in time, the cause will progress here as well as in other places, and some day take the lead of all others, and perhaps we can, if we will, lead to begin, another brother Dennis says a the orthodox do.

Next week I will write about Mrs. Twing and what success we have otherwise.

C. H. M.

Mrs. E. Cutler has closed her engagement, January 26th, with the First Progressive Spiritualist Society of Watertown, N. Y.

The platform of the temple has since that time been occupied by Oscar A. Edgerly, trance speaker and test medium. Mr. Edgerly will continue with this society during the month of February and possibly longer.

K. N. M.

Springfield, Mo.

I left Anderson, Ind., January 29th, and went to Indianapolis and remained with my friend Dr. Cunningham until the next morning.

In the evening I company with the doctor and Mr. Kessel we attended the Wednesday evening meeting of the society; found a goodly number there, several of the home mediums exercising their powers. Mrs. Boons and Mrs. Young's little girl were the center of attraction that evening. Mrs. Van Duzee was also present. All seemed to enjoy themselves, and the meeting was productive of much good. I also stopped two nights and one day in St. Louis, stayed with my old friends, Mr. and Mrs. Kershaw, who are among the tried and true. Also met Mr. and Mrs. Colton, new converts to our cause. Mr. Colton is secretary of the society. Mr. Goettler, another new convert from the ranks of materialism. Mr. Goettler and Mr. Colton are good workers in the society. Mr. and Mrs. Robbins are still among the workers in a degree. Mr. Robbins was president yesterday.

I arrived in Springfield late Saturday night, was met at the depot by Mr. Black, who has worked so hard to get these meetings started. Sunday dawned but cloudy. A good company assembled in the G. A. R. Hall, on Commercial street, North Springfield. But we had to wait for the sun to come up in the evening, for some were compelled to stand. To avoid this the future friends have engaged the K. P. Hall, which is much more central and a much better hall. There seems to be quite an awakening in the ranks. Many are asking about Spiritualism that have never given the subject any thought before. The friends being an organization will be completed in the near future. We made a good afternoon for that purpose, and I have not much doubt but what by another Sunday the society will be finished, and I trust in good order. I may be fortunate enough to organize a Lyceum, but I fear not, there not being children enough. G. H. Brooks

Chicago, Ill.

Thinking your readers may be interested in the progress of a new society in this city, I send the following brief report:

The People's Progressive Society of Spiritualists has held meetings the two past Sundays, at 116 Fifth avenue, and as secretary of that society am pleased to report the most encouraging prospects. Mrs. Mattie E. Holl, assistant editor of New Thought, delivered the regular address on each occasion and will favor us next Sunday. Her lectures on "Mediumship and some of the necessary conditions," and "Spiritual gifts," were enthusiastically received and awakened a great interest among the regular attendees.

Last Sunday every available seat was taken, and an unbroken interest manifested from the commencement of the meeting to the close.

Dr. J. C. Phillips, the magnetic healer and psychometrist, gave a number of readings with wonderful accuracy and satisfaction on every point, as admitted by those who went forward for the same. He favored the audience with a fine vocal solo, which was beautifully rendered. Mrs. Preston, an old and valued worker, made interesting remarks, also did C. M. Brown, from Bangor, Me., who, for two years, was connected with the "Eastern Star."

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Mrs. Hull's subject, "Have we a sixth sense?" will probably draw a full house. Dr. Morris, the great psychometrist reading, and Mrs. Morell, from New York, will also be heard from.

In the absence of President W. H. Cook, who was detained by business, Bro. McMurphy, a colored man, is progressing finely under her leadership.

The Children's Progress Lyceum, conducted by Mrs. Hull, is progressing finely under her leadership.

Spiritualism, under the various management, in itself, is really making progress.

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day Mrs. S. E. W. Bishop gave an excellent address on the "Superiority of Spiritualism over all other religions and philosophies," after which she delighted the audience with tests.

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## Ladies' Department.

## Dream, Baby, Dream.

Darling, lay your tired head down,  
And take a trip to Sleepy-town,  
Pick up all the dreams you see  
And bring them home to tell to me.

Dream you're a honey bee poised on a rose,  
Draining the dew where the deep color  
glows.

Dream you're a lily fair, stately and white,  
Folding your petals to sleep all the night.

Dream you're a twinkling star up in the sky,  
But don't stay there long, my pet, stars are  
so high.

Dream you're a violet, hiding your head,  
Safe from the chilly winds, in mossy bed.  
Dream you're a peony shell, deep in a cave,  
Nestled by corals and washed by the wave,  
Dream you're a butterfly, golden and gay,  
Wooling the sweetest flowers all the long day.  
Dream you're a silver bell ringing the hours,  
To wake the fairies that sleep in the flowers.  
Dream on, sweet baby, dream of all manner  
Till you awake like a bad bud for mamma  
to kiss. — Mary C. Hungerford.

Written for The Better Way.

## A EULOGY ON WOMAN.

From Madama De Stael Through the Mediumship of Helen Marion Walton.

In turning backward through the pages of history to those remote periods of human existence when man had but lately emerged from the night of superstition and barbarism, and even to those remoter periods, it will be found that wherever the human family developed itself into the form of association, or when consolidated into tribes for self-protection, having no fixed rule or abode, but wandering from place to place, in changing, restless, marauding bands, yet wherever carrying these early species of the human race have developed the one great fact of the entire physical and mental subjection of woman by man, and all his brutal force and dominant power has been used to subdue the weaker sex to his servitude and obedience.

And from those times, when women were beaten with clubs, stones, and fists by their brutal owners, being only recognized as slaves, servants and inferiors, denied even souls by some, their bodies being converted to the basest purposes, subject to the grossest outrage, reduced to the most abject service even as beasts of burden. To be born a woman at that period, and even later, was a calamity to be dreaded; when barbarous tribes had become semi-civilized it was a misfortune to be deplored, and mothers, owing to the ignorance of their lives, often cursed their existence, calling on their Gods for death and release from their fate; indeed, their burdens were so heavy that childhood and motherhood was unbearable, and it was a matter of joy and congratulation when death came, or, as they supposed, annihilation; this was preferable to life to these unfortunate, and infant strangulation a constant practice among them.

But as civilization advanced, and the race grew into a higher conception of a deity, and ancient teachers sprang up, such as Confucius, Zoroaster, Mohamed and others, addressing themselves to the enlightened of the human race; yet even these ignored women, as incapable of religious instruction; man was the head of all things, woman his appendage and servant. Yet knowledge grew and light obtained, and so did woman outgrow the barbarism of the ancients, and by the sacred law of evolution advanced with man in progress, but never as his equal—always as his bondwoman and servant—until this day it is the same.

Ancient Rome, first to obtain art and science, was last in recognizing woman, if indeed she does so now save in religious growth and morals, and it is a matter of diverse histories that women were put to death in the Eternal City for acts of private teaching and public instruction in morals and manners, and sometimes the wives of the very Triumvirate were scourged with whips in hide in the common market place, and for small offenses often hanged for example, and the prisoners taken in war sometimes outnumbered the conquerors, and women and children of the enemy became the captives to be tortured, the men becoming slaves to their captors, escaping with life, while no woman escaped, save now and then some beautiful ones were allotted to the household of the Generals, and to see a woman chained to the victorious wheels of a Roman chariot was no uncommon sight in a cavalcade of triumph.

Descending to a later period of human history, it will be found that in those days said to be more Christian in Roman States women were persecuted, brutalized and tortured, yet throughout that period woman was found always brave and courageous, and with great fortitude endured her persecutions, whether being trampled to death by mobs at Athens, or enduring the cruel scourging of a mad populace at Cyrene, and when cut by the lances of the victors of mighty Rome, or when innocent blood stained the white marble floors of the great Serapeion of Alexandria, or dying at the foot of some obelisk of that mighty city, never flinching. Oh, women of the past or now, brave whether torn in fragments by wild beasts in the amphitheatre of Orestes or Julian at Inapole or Constantinople, view her heroism there as here.

See her, the victim of ages, a few years ago in this country sold as cattle in the shambles of trade, see this repeated again to day in the large cities of the world as well as here, the humble ones reduced by want and badly paid work, thrust by necessity into the ranks of prostitution, crucified by circumstance, forced into man's power, possessed by his greed, degraded in life, cast off by society, left to crime or the and great ability, bringing the nation to

martyrdom of a cruel world, to the oblivion of death, to the silence of Potter's Field.

For all these wrongs on woman there comes a just condemnation on society, judgment that no human reprobation can ever change, or can there be any compensation to the woman of the past for the years of her suffering, the groans of her exile, and the punishment of these wrongs has already begun, is found in the universal corruption of the human family, in the shame of nations, the dishonor of the race; is found in the horrors of Christian warfare, the barbarism of mankind toward each other, both civilized and Pagan, as if progress had turned backward. This wrong is seen at this hour in the decadence of virtue, the destruction of public trust, the instability of everything on which we once depended, producing in the midst of society a moral chaos, a leprosy congenital from which few escape, and this from want of the moral force that would have been had woman been adjusted in her proper sphere.

It is, nevertheless true of the past, and a hopeful prophecy of the future, that in spite of all bondage, in utter defiance of oppression, grand, heroic women have arisen and by the very virtue of right have stamped themselves on the history of nations, writing here and there a brilliant page, and others blotted by intervening events, yet it is clear that the prowess and heroism of some Zenobia, Cleopatra, or Joan of Arc has marked the period of their lives in everlasting remembrance, and, by courage our deaths, proved the dominion of fortitude over pain.

In Christian as well as heathen times eminent women have ascribed their divinity and advanced themselves through the mists of superstition and ignorance, and added their lot of wisdom to man. In the times of the Jewish history of Moses and others, inspired women, full of prophecy, Deborah, Miriam, Rachel and Ruth, and glorious Eastern arose to the help of the nation and the salvation of the people. Although the Jewish is evidently a male dominion, yet did they advance and recognize woman as a divine instrument of the coming Christ; and she was, and is, regarded as sacred by them to that Messiah, and until the time of the birth of the great teacher of human and divine ethics, the Jewish nations were undivided in their veneration of woman's sacred instrumentality.

And yet the outside world lay ensnared in night regarding woman's office in the world, and as if to punish man for his blindness, and compensate woman for neglect, the Nazarine consorted daily with her, and she, and she alone, became the angel of the resurrection, and by her divine commission the Savior of the race, and, having been once installed in her office, how is it possible that her ministry should be disregarded?

It is within the scope of human judgment that the past oppression and man's tyranny to woman might be forgiven, and condonement for such acts towards her be made by juster conditions for woman, and there is but one apology for the past, and that is the entire ignorance of the more spiritual and finer organization of the angel of the universe, woman.

It is as evident as any law of creation that as far back as there is any record of man, whether Egyptian, Roman, Greek, Saxon, Goth or Christian, wheresoever these have dwelt, there also lived and suffered the bondwoman of the centuries, whether among Christian or heathen, gentile or cannibal, bond or free, all have united until this day in the one great wrong, the entire servitude of woman, and making her, according to the hour and intelligence, the slave or toy of man, sometimes the beast of burden, at others the song of the troubadour, at others the singers of the mighty prowess of their lords and the marauding hosts of Palestine; and among a lower order of mind, both then and now, woman could be nothing but the drudge, the breeder of the race, and this indeed without any regard to the conditions found necessary for caste during those seasons, consigning her to the lowest curses and brutal blows that would be withheld from the animal during such perilous hours, especially when the sublimity of motherhood was in progress. That these things are even so now, among a brutal class cannot be denied, and if we give it is the mercy of silence even the stone in the street would cry out against us. Although generally woman's condition among the more refined class is infinitely better than the past, yet she has bondage, her chains are only silken ones, yet they are as hard to break or bear as the iron ones of the barbaric world, and cut into the flesh and soul as surely as if forged by steel of Damascus and bound with the rivets of brutal strength.

It is a matter of history that needs no new retouching that illustrious women have lived who have mastered the mysteries of the circle and triangle, conquered the night of ignorance by occult study, grasped the infinite and solved the finite, and more than one Caroline Herschel forgot the day of womanhood by embracing the night of celestial worlds, prizing her whole being into the lens of her grandest telescope. There have been a many gifted women eminent in the lore of the Chaldean and Hindoo history, grasping the ancient lore, have snatched the laurel of true scholarship, and the purple from the shoulders of the royalty of knowledge, and by the attainments of a cultivated genius, put aside the boundary lines of sex in the intellect.

It is manifest in the history of the past three hundred years that woman is emerging grandly from her servitude, that her ability to minister in affairs of state is proven, and that highly inspired women of the past have ruled with superior wisdom, and sat in the council of nations with firmness and great ability, bringing the nation to

## MEETINGS.

## Cincinnati, Ohio.

The Society of Universal Spiritualists, of Cincinnati, hold meetings at Old Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at Old Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9:30 a. m., all cordially invited.

Douglas Hall, N. W. Sixth and Walnut streets, inspirational lectures every Sunday at 2 p. m., by Mrs. Adah Hoebeke. Admission free. Strangers cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half past 2 p. m. at the American Health College, Fairmount, Free to all.

First New Spiritual Church meets every Sunday at 11 a. m. and developing circle 7:30 p. m. at West Fifth Street.

The First Christian Society of Spiritualists meets every Sunday afternoon at 3 o'clock at 21 Broadway. Inspirational lectures delivered by Rev. J. Owen. Testimony and healing after each lecture by W. E. Kidder, M. D. of Boston, Mass.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowditch street—Meances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Sheehan, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Every Sunday at 10:30 a. m. (large) Memorial Hall, 106 W. Birch, Boston, President; Albert F. Biggs, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 11 a. m. and develops services at 5:30, and Wednesday evening social at 7:30.

Children's Progressive Lyceum, No. 1—Meetings every Sunday at 11 a. m. in (large) Palme Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 4 p. m. Testimony at 6 p. m. Public meetings every Saturday at 10:30 a. m. at the Spiritual Temple, corner Newbury and Essex streets, in each room. Mrs. A. Barnes, Pres.

F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

COLLEGE HALL, 34 Essex street—Sundays at 10:30 a. m. 2½ and 7:30 p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex and Franklin streets, at 2½ and 7:30 p. m. also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 734 Washington street—Services each Sunday Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 173 Tremont street. Eliza J. Bennett.

Church—Spiritual meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7:30 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7:30 p. m. All mediums invited. G. F. Wright, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 106 Chestnut street. M. L. Dodge, Sec.

Cambria Hall—Meetings are held every Sunday evening at 7:30 at Odd Fellows' Hall, 549 Main street. H. D. Simon, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42nd street, New York City, on the first and third Wednesday of each month at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—whether as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE dedicates a Spiritualist to be "One who believes that intelligent communication can be had between the living and the deceased dead," and all such are invited to become members.

Henry J. Kiddle, President.

J. F. Clark, Cor. Secretary.

Adelphi Hall, corner 52nd street and 7th avenue.

The First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2½ and 7:30 p. m.

A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M. C. Morell.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at 230 W. 26th street, at the residence of Mrs. M. C. Morell.

The Psychological Society meets every Wednesday evening at 8 o'clock at 510 6th avenue, near 39th street. J. M. Snipes, President, 476 Broadway.

Philadelphia, Pa.

First Association holds their meetings every Sunday morning and evening at their hall, 80 Spring Garden st., Lyceum, 2½-1 p. m. Mr. Wood, Pres.

The Second Association of Spiritualists of Philadelphia meets every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises 8 p. m. and 7:30 p. m. Mrs. T. J. Ambrosia, Trustee and Mrs. S. er—our mainstay of the Association—is always present, and Jacob Grupp, Philadelphia a best and most popular speaker.

Mr. J. Ambrosia, President.

Keweenaw Spiritual Conference meets every Sunday at 2½ p. m. at their hall, N. E. corner Main and Collinball sts. Wm. Howbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7:30 o'clock at N. E. corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. in G. A. R. Hall, 170 Superior St. Spiritualists and Liberarians cordially invited to send their children, and the public cordially invited to attend FREE.

The Second Association of Spiritualists of Cleveland meets every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises 8 p. m. and 7:30 p. m. Mrs. T. J. Ambrosia, Trustee and Mrs. S. er—our mainstay of the Association—is always present, and Jacob Grupp, Philadelphia a best and most popular speaker.

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Waterloo, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davison street Sunday afternoon at 2:30 and evegong, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

The Chicago Harmonic Society of Spiritualists meet every Sunday at 7:45 p. m. at their new hall, n. w. corner Dearborn and Monroe Street.

The Young People's Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

Theological Spiritual Society meets at 11 Pitts Av. every Sunday at 2:30 p. m. All are made welcome to visit Chicago. G. L. N. Jascha, Pres.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, corner Bridge and Willoughby streets, on Saturday eveing of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Franklin Room, 100 Franklin Street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Staff. S. M. James Place.

Pittsburgh, Pa.

The First Spiritualist Church of Pittsburgh has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, 6 W. Sixth street. J. H. McElroy, Pres.

H. J. Lehmann, Sec.

Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Broadway and 7th street. Ladies' Aid and Sister every Thursday evening.

The First Spiritual Union No. 1, meets at Star Hall, corner of Third and Fulton streets, entrance on Fulton) every Sunday.

Nashville, Tenn., June 9, 1886.

Mrs. LOVETON BROS.—Lemonade, Blackberry Juice.

DRINK with ICE WATER.

LEMONADES, SHERBETS,

AND ALL COLD DRINKS.



Written for The Better Way.

## The Kitten.

## A STUDENT OF NATURE.

Little Kitty dear  
What do you fear?  
The dog's away  
And you can play;  
Away you sing  
And toss the string;  
Now up the post  
To top almost;  
Then down you slide,  
And away you glide  
Across the sod,  
And the golden rod  
Waves and shakes,  
But never breaks.  
Now here you rush,  
Right in the bush,  
And there you lay,  
Tired of play.

## "The Origin of Life."

All plants and animals are made up of protoplasm. It is the basis of all animal food. Animals get protoplasmic food by eating other animals or plants, so we see animal life is dependent on vegetable life.

Plants from protoplasm from the elements, yet not from the elements in their simple state.

Hydrogen and oxygen must first combine to form water—hydrogen and nitrogen to form ammonia. Oxygen and carbon to form carbolic acid, and these three substances feed and build up the plant into vegetable protoplasm.

The first living beings were probably neither plants nor animals, but a cross between the two—Prostista. But probably the first two real organizations were plants. Life once begun, a never ending chain of interpending life and death ensues. The death of the first formed simple beings makes a richer and more abundant protoplasm, which nourishes succeeding generations and disposes them to vary and progress, and so in millions of years surrounding circumstances and internal agencies have produced all the forms of life now extant, and more and still more are all the while being evolved.

When people used to speak of spontaneous generation, they meant that the earth produced at one heat, a perfect fly, cow, horse, elephant or man, and some writers gave directions how to produce a swarm of bees, or living mice, or other animals.

Now, we know only the lowest and most simple forms of life can be produced or generated from the elements.

Hair-snakes and hair-worms are no longer believed to come from horse hairs lying in a mud puddle; nor are barnacles transformed into geese which drop from the tree into water and gather feathers and grow into Tree Geese, as old historians solemnly aver to be true.

The first spontaneous beginnings of life are probably moners, jelly-like specks of protoplasm, which change finally to cells, and the cells form into infusoria and build up, into still higher beings till they reach vertebrates and man—then all go back to moners and protoplasm, and so the circle is always being formed and always being broken and resolved back to beginnings.

The amoeba is the first form of life that has a skin, and can make for itself limbs and a stomach.

The sun is the mother of all life on our globe. Without the sun nature would be still dead and void.

Life is one in plant and animal. There are plants that live by absorbing nutrition from insects—called insectivorous plants. They are sensitive and close around the insect and suck its juices.

There are animals that are fixed to one spot and plants that float from place to place. There are sensitive plants, and there are animals that are apparently without sensation.

Plants can be poisoned or electrified as well as animals can.

Some idiots have scarcely any more mind than some plants. Some plants sleep and walk as animals do.

There is a plant called Colocasia Esculenta which moves in regular periods, like the beating of the pulse, and sometimes so violently that it will almost overturn the pot in which it is growing.

A little plant once grew in a mine, the natural height was six inches, but it stretched itself 120 feet so as to reach the light at the top.

F. Darwin supposed a plant might even dream because the sensitive plant sometimes when asleep at night would give a start and then go to sleep again just as a person will after a vivid dream.

All these facts show that mind is probably an attribute of all matter, or properly mind is matter in motion, and plants as well as animals have more or less mental capacity or power. The amoeba is probably nerveless and yet it possesses enough feeling to clasp itself around any bit of nutriment that touches its body. The more we know of life the more we acknowledge its oneness through all nature.

ELMINA D. SLENKER.

It is related of a Georgia negro, that he was the possessor of a valuable house-lot, which he sold for ten thousand dollars. He received a check for that amount, which he carried to the bank. He was asked by the teller how much he wanted in cash.

"I wants all that ar paper calls fur!" replied the negro.

"What! Do you want ten thousand dollars in cash?"

"Jes so, ash."

"All right," answered the teller, as he began piling the money on to the counter. When twenty packages of five hundred dollars each had been placed before him, he looked intently at them for a moment, and with a broad grin on his face, said:

"I's just paralyzed! Gimme a dollar, n'a half'n you can keep the rest till I call agin'!"

## Spiritual Powers of Animals.

The lower animals have many of the most mysterious powers of life. They have clairvoyance, prescience, perception of character, powers of fascination, or magnetic influence, and intuition, or, as we call it in them instinctive perception, or consciousness, of the most remarkable character. Bees, birds, fishes, beavers, and probably a great many animals we are less acquainted with, have interior, or what we call spiritual powers, which many find it hard to allow to man, as if he were less gifted than the lower orders of creation.

That his gifts are marred and disordered is evident enough. What should be universal are exceptional and rare; but they still exist in form, and sometimes in development. The bee, wherever you may carry it, goes in a straight line to its hive. There are men similarly guided. Migratory birds must be clairvoyant. Human beings have sometimes the power of seeing clearly what is going on hundreds or thousands of miles away. Animals adapt their dwellings to the temperature of a coming winter, and foresee calamities which endanger them. Some persons have the gift of prophecy, or the faculty of second sight, though all the scientific men in the world cannot tell what weather it will be next Wednesday. A sealed letter, a lock of hair, or other relic, conveys to some very sensitive persons the revelation of the appearance, character, and even the events of the lives of those they have never seen, or even heard of. The somnambulist reveals the most secret thoughts and concealed propensities of persons. Knowledge of the distant, the future, and of that which cannot be known by ordinary methods, can come only in two ways. It must be the result of some power of the soul or life quite beyond our ordinary senses and means of knowledge, or it must come to us as a revelation from intelligent beings gifted with higher powers, or more extensive means of observation. Both means may coexist, but it is not, I think, unreasonable to believe that some persons may have faculties, which however mysterious and inexplicable, are still possessed by the lower order of the animal creation.—From "Human Physiology," by Dr. T. L. Nichols.

## Wilkie Collins,

The great novelist who has just died, was the most cherished friend of Charles Dickens, to whom he was related by marriage. Collins was born in London in January, 1824, and was the son of a celebrated painter. After completing his school education, he went on a trip to Italy with his parents. He was articled for four years to a tea merchant, but soon tired of commercial life and entered Lincoln's Inn as a student of law. While there he began literary work. His first ambitious production was a biography of his father, published in 1848. From this time he devoted himself entirely to literature. His principal stories are: "Antonina," "After Dark" "Dead Secret," "Woman in White," "No Name," "Moonstone" and "New Magdalen." Mr. Collins has written some dramatic works, of which "The Frozen Deep" is probably the best known.

Other stories written by Mr. Collins have been almost as successful as those mentioned. Among them are: "Armadale," "Man and Wife," and "Poor Miss Finch." Most of them contain deep and intricate plots, the interest being centered upon this feature rather than upon the strength of the characters themselves. Publ-hers were always eager to secure his works. Mr. Collins made from \$1,000 to \$2,000 by his pen, and by shrewd investment of his money became a comparatively wealthy man.

Wilkie Collins was of a genial and affable disposition, and made many friends in this country on the occasion of his visit here some twelve or fifteen years ago. He was a tireless worker, and though his novels were numerous, they were written with the utmost care.

## Natural Gas.

The first recorded discovery of a natural gas well in the United States resulted from borings made within the present limits of the city of Charleston, S. C., in 1815, but in this case the gas does not appear to have been put to any use. In 1821 natural gas was discovered issuing from a spring at Fredonia, in New York State. This discovery was made by a woman who had gone to the spring, one dark night, to draw some water in a pail. In order to aid her in doing this, she put down a lantern, when the gas, which was rising from the spring, took fire. This alarmed the woman, who, hastily dropping both pail and lantern, ran back to her home as fast as possible. This gas was first collected by excavating and covering the spring. It was then conveyed into a small holder made of copper, and from thence to one mill and several stores, where it was used for light. This was the first practical use of natural gas in the United States. When LaFayette passed through the village in 1824, the hotel, called the Taylor House, was illuminated with this gas in honor of this distinguished man. The well is said to be producing yet, and Fredonia is still lighted by natural gas.

## The Walled Lake.

One of the wonders of the United States, is the Walled Lake, in Iowa. It covers a surface of 2,800 acres, with a depth of twenty-five feet of water. It is from two to three feet higher than the surrounding country, and is enclosed by a wall ten feet high, fifteen feet wide at the bottom, and sloping up to five feet wide at the top. The stones of which the wall is built, vary in size from one weighing one hundred pounds, to those weighing eight tons. Around the entire lake is a belt of trees, half a mile in width; with this exception, the country in which the lake is located, is a rolling prairie. When, how or by whom, this wall was constructed, or these trees set out, is a mystery.

## Albinos.

The word Albino is from the Latin *albus*, white, and was first used by the Portuguese, who applied it to designate the white negroes who were occasionally seen in Africa. It has since come into general use to designate certain freaks in both the animal and vegetable kingdom. In the latter, however, they are more generally called sports. In negro Albinos the skin assumes a peculiar whiteness, the eyes are of a pinkish hue, the woolly hair is white, sometimes tinged with yellow.

But Albinos are not confined to the negro races, as they appear in various countries, and among white as well as black or dark people. Sometimes only one child in a family will be Albino, and at others all or every alternate one. As a rule, Albinos are not so healthy and strong mentally or physically as persons of the normal color; but some have lived to a good old age, exhibiting moderately well developed mentality.

Albinos appear most frequently in hot climates, and among the darker skinned people, which fact has led scientists to attribute the cause to some skin disease per-

## Written for The Better Way.

## A Fact—not a Theory.

A. W. HUMPHREY.  
As one by one we drop our burden,  
Weary worn and sad,  
Our hearts light up with eager greeting,  
And friendly voices make us glad,

New sights and sounds around us glimmer,  
Another world bids us behold!  
From toil and moil we rise triumphant,  
To joy and warmth, from bleak and cold.

But wail! our hearts turn backward, softly  
loving.  
We can't resist a thrilling cry,  
We look! A dear one, arms outstretched,  
Bids us hie, ere we say "good-bye."

We grant the bidding, happy feeling  
For what is heaven without love?  
We bade the door, and quickly journey,  
Downward to our waiting dove.

Thank God! we know full well we have a  
pathway,  
Naught can change the will of him,  
If we but seek, we'll surely find it,  
A boon to all, as eyes grow dim.

## Formation of an Atom.

"When two forces meet each other from opposite angles, both become polarized, a state of inertia is produced, and an atom—a veritable material atom—is the physical result of this change of energy. From the infinite network of rays produced by the first vibrations of light, it is easy to conceive of the instantaneous evolution of an unlimited number of opposing rays of light. We have now our necessary atom, which, after all, is nothing but an unknowable something."

## HOW TO DEMATERIALIZE MATTER.

To dematerialize objective matter, then, and resolve it into its original elements, requires the application of an external force, powerful enough to polarize the cohesive affinity of the atoms. If this dematerializing force is electric, the form is destroyed, as far as the external plane is concerned. But if it is magnetic, the object is only etherialized, and in this state matter can be made to pass through matter, and immediately the magnetic dissolvent is withdrawn, the object will resume its original objective shape.

In this fact lies the secret of the materializing phenomena of Modern Spiritualism, and it forms the true foundation of all magical manifestations of a physical nature. A strong physical medium, even though a helpless tool, under the control of a very questionable class of invisibles, can produce phenomena equally as well as the living adept. The only difference is, that the medium cannot control either the spirit or the phenomena, whereas the adept commands both at will."—Light of Egypt.

## Martin Tupper.

London, Nov. 30.—Martin Farquhar Tupper, the well-known poet and prose writer, is dead. He was born in 1810.

Tupper was a son of a London surgeon. He studied law and was admitted to the bar in 1835. Previous to this he had figured as an author, having in 1832 published some poems, which, however, did not attract much attention. In 1838 there appeared "Proverbial Philosophy," in connection with which Tupper was chiefly known. The success of this publication was extraordinary. It was lengthened into four series, some of which ran through more than fifty editions. An illustrated edition of the whole work appeared in 1881. Among Tupper's other works were "The Crook of Gold;" "Heart, a Social Novel;" "Probabilities, an Aid to Faith;" "Stephen Langton, a Tale;" "Raleigh, His Life and His Death;" "Washington, a Drama;" and "My Life as an Author." In 1883 Mr. Tupper was tendered a public testimonial.

For some time preceding the publication of the account mentioned the greatest contention existed among the engineers employed on the railway at Hagen, on account of the accidents which always occur at the same place, proving that some terrible defect must exist either in the material or the construction of the rails.

The government became interested and sent a commission to the spot for the purpose of maintaining a constant watch at the spot where the accidents—one of them attended with loss of life—had occurred.

It was not, however, until after six months had elapsed that the surface of the rails appeared to be corroded, as if by acid, to the extent of over 100 yards.

The rail was taken up and broken, whereupon it was found to be literally honeycombed by a thin, thread-like gray worm. The worm is said to be two centimeters in length and of about the bigness of a common knittingneedle. It is of a gray color, and on the head it carries two little sacs or glands, filled with a most powerful corrosive secretion, which is only satisfied after a feed on common steel, was brought into notice by an article in the Cologne Gazette in June, 1887.

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Bessie—Ma and pa have been quarreling, haven't they?"

Willie—Yup.

Bessie—Which one got the worst of it, do you know?"

Willie—Not yet. I'm waiting to see which one of them slams the door going out.—Burlington Free Press.

Colonel Shepard's offer of \$1,000,000 to the Sultan of Turkey if he will embrace Christianity is as yet unaccepted. And yet there are several Christians who would embrace Mohammedanism, with all that it implies, for one-quarter that sum.—Chicago Journal.

"Dear," said a physician's wife, as they sat in church, "there is Mrs. Goldberg sitting in a draught." "Never mind," said her husband, "I will cash that draft later on."—Washington Capital.

Morals cannot be made by prohibitory statutes. They are results of convictions.

—Boston Investigator.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH  
Hold by druggists or sent by mail.  
Soc. E. T. Bassettine, Warren, Pa.

## THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE  
Of Especial Use in the Home Circle.

This instrument has now been tested by numerous inventors, and has proved most satisfactory in the hands of the inventors, but in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I have communicated by the Psychograph from many other friends, even from old settlers, whose wives, slaves, etc., are grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in the Psychograph.

I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial in the "World," says:

"The Psychograph is a most important invention upon the planchette, having a dial and letters, with a few words so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions.

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HUDSON TUTTLE,  
Berlin Heights, Ohio.

RELIGION OF MAN;  
AND  
ETHICS OF SCIENCE

BY HUDSON TUTTLE.

The past has been the age of gods; the present is the age of man. Not only in the world, but in the divine, and belief in the divinity of man and his progress toward perfection is the foundation of the Religion of Man and system of ethics as treated in this work. It is divided into two parts, I. RELIGION AND SCIENCE; THE ETHICS OF SCIENCE. It will contain over 300 pages, finely printed and bound in cloth, \$1.00. It will be published as soon as a sum sufficient number of subscriptions are received as guarantee.

In the absence of any general publishing house, publication by subscription is the most available method of circulating spiritual and reform works. Those who desire the book are enabled to obtain it by

**GRAND RECEPTION TO DR. WOLFE**  
Of Cincinnati at Portman Rooms,  
London, Oct. 22, 1889

This was the largest and most brilliant gathering of London Spiritualists that has ever taken place. The attendance was somewhere about 1,000. It was a marvel to many where they all came from, so little and so short publicity had been given to the event. Officialism was conspicuous by its absence, therefore Union predominated. No secretary's name lent influence to the event, no patrons added to its importance. It was simply the announcement that Dr. N. B. Wolfe would be received by the Spiritualists of London at an evening entertainment, that was ample sufficient to draw so many together. No greater compliment could be paid our guest than these particulars imply. He is a gentleman of great personal influence and magnetism, and it is such temperaments as best succeed in spiritual investigations. The demand to see him had been such, that a reception of some kind became a necessity of the time. There was a great reason for it, and therefore it was a great success. This is a spiritual law, and to work in compliance with it is the secret of satisfactory accomplishment.

The Portman Rooms lent a peculiar charm to the proceedings. There is no such suit of rooms in the metropolis. Opening from Bakerstreet, they stretch back several hundred feet. This vista, brilliantly illuminated and richly decorated, presented a fairy scene of beauty, the dancers at the extreme end looking like the little elves of story. First, the vestibule, stairs, and crush room; then the grand Concert Hall, in which the thousand Spiritualists and friends first assembled. Behind that comes the large Refreshment Room, capable of accommodating several hundred persons. Still beyond that comes the Ball Room, where 200 dancers can occupy the floor at one time. In addition there are rooms to serve all the purposes of a large gathering of ladies and gentlemen.

A number of young gentlemen acted most efficiently as stewards, and the large assemblage took their places quietly and comfortably. When all had arrived the large apartment was completely filled. All classes and conditions were present: those in high social position dressed most elegantly, and the working man and his family quite neat and respectable in appearance. The space was so ample that all could gather their friends in close proximity. Families, societies, circles, and other social combinations, sat in groups. It was like being at home, and many remarks were made as to the enjoyable freedom and social delight of the evening.

#### THE GRAND CONCERT.

Before the hour, Mr. Kent very kindly placed his Spiritual Band in position, and his three little daughters—quite the Lyceum style—took the stage costumed as "Merry Zingarins." Their singing was astonishingly good, and gave great pleasure to the meeting, which at 8 o'clock had not half assembled; and it is a high compliment to these young ladies and the Spiritual band which accompanied them, that they so thoroughly arrested the attention of such a large audience in the act of "settling down."

#### PRESENTATION TO DR. WOLFE.

The platform party consisted of Dr. Wolfe in an elegantly carved antique arm chair, supported on the right by Mr. T. Shorter and Mr. J. Burns, and on the left by Mr. G. Milner Stephen, and Mr. R. Worley. Dr. Wolfe's presence was announced by hearty cheers. Mr. Burns read letters from eminent friends who regretted their inability to be present. Among these were Gerald Massey, T. Everett, E. Dawson Rogers, Cath. Berry and Mrs. Yeeles.

Mr. Thomas Shorter proposed a Testimonial Address to the Guest of the evening. When the Address was put to the vote by Mr. Burns, every hand was held up, followed by prolonged applause. The Address having been formally presented Dr. Wolfe rose to reply, but it was sometime before he could be allowed to proceed, so great was the enthusiasm.

Dr. Wolfe's speech, given under deep emotion, was frequently cheered, and when he sat down the applause was long and hearty.

Mr. Milner Stephen, ("the Australian Herald" and Ex-Acting Governor of South Australia,) being called upon to address the assemblage, said he was taken by surprise at the request, but would say a few words, to explain the cause of his presence. Having been favored with an invitation to attend that evening, he felt it a duty to assist in doing honor to distinguished gentlemen, who by his wonderful work, "Startling Facts in Modern Spiritualism" and other writings, had endeavored to convince the world of the truth of spiritual intercourse. He (Mr. M. Stephen) had also spent several months in our honored guest's country, and had met with a kind reception from many distinguished individuals, including the President of the United States and his amiable Lady, who had visited him with her father several times. He

was glad therefore to be one of that great company, to give a welcome to Dr. Wolfe.

#### THE PROMENADE CONCERT.

The presentation having been concluded it was announced that the Ball Room was ready for the dancers, who were invited to retire thither and enjoy that pastime. A large number still remained in the Concert Room, engaged in conversation or listening to music and song.

The crowd tended gradually to the Ball Room, which became very lively and brilliant. But the dancers were not numerous in proportion, a great number preferring to look on, and enjoy the sight of so many handsome and graceful people disporting themselves so happily.

This was the choice season for social intercourse. The vast suit of rooms became one extended promenade, taking the circuit of which one was sure to meet with friends, even if an entire stranger. Dr. Wolfe was the centre of attraction: first here, then there, and again somewhere else, the nucleus of a dense cluster of admirers. Discouragingly waiting for an introduction, many stood around, charmed with his conversational abilities on spiritual experiences. To shake hands with so many people was no light task.

The Refreshment Room was an enjoyable social centre. "Morella" was the favorite beverage; and the caterer succeeded admirably in the concoction of "Morella Cup."

At midnight, when the dancing terminated, many had left, and those who still remained seemed quite satisfied with the efforts they had made, the two balls having enabled the dancing to commence early.

Dr. Wolfe's presence amongst us has done the Cause much good, if only in the matter of this Grand Reunion. Many non-Spiritualists were present, and expressed their delight at the proceedings. It is sometimes desired that such meetings be more frequent, but the difficulty is to find worthy motives to draw the people together. There must be a germ as the basis of every form of life.—Medium and Daybreak, London, England.

Written for The Better Way.

Dr. Bolton Believes in a Satan.

The Rev. H. W. Bolton, of the First Methodist Church, Washington and Clark streets, believes in a personal Devil. He said so himself last night.

"Some men tell me," he said "that there is no Devil.

"There were four murders in Chicago last night. In London the "Year Book" shows 40,000 in jail for crime, besides hundreds of thousands who have escaped."

"They say that God created the Devil, if there is one. God created an angel and the angel fell. He created the Devil as He created us. He made us pure and we have made Devils of ourselves. Whatever others may have to say of the Devil, I say this: 'He attends to his business, and does it well!'"

Dr. Bolton then compared Napoleon with Satan. The former was a person and so was the latter. Both controlled men and situations far from headquarters; they had trusted lieutenants. They might be in one place, but they knew what was going on elsewhere.

"I have heard of a man who can speak forty-six languages and read 144. That seems a good deal, but think of Satan with his experience among the angels in Heaven and his centuries in Hell. Think of the time for study he has had. When a man yields himself to Satan God can not save him. I say this reverently and after years of study. If you deliver yourself now you are gone. You can't be saved in this world, which belongs to Satan, the Prince of activity. Let us ministers get back to first principles and determine to fight the Devil."—[Chicago Tribune.]

This is rather surprising for a doctor of divinity in the nineteenth century, preaching the gospel for the salvation of sinners. It is the Miltonian Satanology, the old oriental mythological idea of good and evil filtered down through the ages. The Ormazd and Ahriaman of Persia becomes the God and devil of Christianity. We are slowly outgrowing these ideas, and they will die with those who say they have made devils of themselves. A green apple is bad to eat, though the germ of goodness is in it; a ripe apple is good, but it had to be green before it could be ripe. All nature is as simple as that when we understand it, and what we have to do is to lay aside the old theology and study nature and learn to obey her laws, then we will be obeying God, and whether good and evil God and devil are personalities or not, is a question that will cease to be asked because when we learn to live according to nature, what is called the devil will cease to exist, and no one will presume to comprehend the incomprehensible—God. What surprises me is that the learned men who have the means of information and ought to know better, will persist in imposing on the community a theology that never was true, and cannot by any possibility redeem the world or bring mankind to a condition of harmony and happiness.

R. NEELY.

Written for The Better Way.  
Spiritualistic.

By H. N.

The trumpet and materializing medium, Aaron Willis, of No. 21 Broadway, will return to 33 Wesley Ave. this week, where friends and strangers will be welcome. This medium is under the auspices of the First Christian Society of Spiritualists, which was organized under a charter from the Secretary of State about a year ago. His controls are well known throughout all the States, and especially by spirit grabbers, whose exploits did not keep pace with their anticipations.

#### SPIRIT PHOTOGRAPHY.

To the Editor of The Better Way.

I notice upon the second page of your valuable journal of January 25th, over the signature of J. G. Patton, the question: "How about spirit photography?" I don't read much about this phase of mediumship since Mumler passed to the other life.

I also note the paragraph which follows the above regarding brevity. The writer has been interested in the photographic phase from Mumler, Dougherty, to Stansbury, and the Fosters—F. N. Foster and wife—of Chicago, and can assure all interested that remarkable changes have been made in the past 20 years in this particular phase of mediumship.

First, we will only write of the Fosters of Chicago. All reasonable test conditions are cheerfully submitted to. Second, many faces appear upon the negatives, a portion are recognized, not all, and the mediums can never guarantee recognition. Third the Fosters have submitted their mediumship to the most perfect test conditions of skeptic photographers, and with marked success, and have black and white vouchers that may be seen by any honest skeptic. Fourth, I have in my possession a number of very remarkable photos produced by the spirits through the mediumship of the Fosters, that cannot be duplicated by any methods known by experts of the art; they may be imitated, counterfeits may be produced, but every photographer to whom we have shown them in our travels in a number of states, the past eighteen months, at once confess if they could produce anything like a fac simile, they would cost from five to ten dollars for each negative. Mr. Foster can do well in producing them by the help of the spirits for two dollars for each negative; and further in this connection, Mr. Foster will take his common, plain camera upon his shoulder and go into any lady's parlor when invited and take a picture in an hour's time, the lady furnishing her own plate marked, so that an exchange or any deception is entirely out of the question.

Fifth, persons having messages upon slates which they desire to preserve, have brought them to Mr. F. S. to be copied; when copied, clear, distinct faces appear, seemingly back of the writing upon the copy, without in the least obliterating the message, and these faces are recognized. Sixth, parties at a distance sending photos or a lock of hair, get spirit pictures that are often recognized. Seventh, there are failures in this phase of mediumship, as in every other, which go far to prove its genuineness. Mr. Foster is a sensitive—a medium—a gentleman, and stands square up to the truth of his mediumship, honorable and just to all, he demands due recognition of his position as a medium.

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Written for The Better Way.

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A STUDENT OF NATURE.

I read the following in a daily journal: "It is charged that he, by virtue of his influence over his father, who was an illiterate man, obtained possession of large sums of money, and appropriated them to his own use."

Why this stinging sentence, "illiterate man?" Does a polished education alone make a learned man? Education is to learn in every movement of our existence. Here was a worthy gentleman who started in a small way, progressed by hard labor, lived to an old age, attended to his own business up to a short time before his decease, always stayed at home, interfered with none, amassed a large sum of money; was trusted to money by outsiders as a bank, without security or interest—as I happened to know some twenty five years ago—and always acted the part of a gentleman. I know nothing of his family affairs, but the definition of illiterate is unlearned, and hence not true, as he was a learned man in that which goes to make a true life. Illiterate can not imply a want of capabilities, as is proved in this case. To be illiterate in literature is no disgrace, as a man may be full of knowledge far more important to a healthy, happy, active, sensible life than in the possession of a polished education. Education is a pleasant possession, but should never be held as contrasted to one not vested in letters, as there is no possibility in the superiority of one part of nature over another; polished education or money has no part in the continued eternal life of man, as all have to go on together in spite of polished education and money, and may not the time come when we will wish we had laid aside so much desire for money and spent our time in a better way than casting reflections like illiteracy upon those we will always find by our side, going on in all that constitutes the real solid existence that must always go on growing in the life of nature (God.)

Soulmating.

Goethe employed a single word to express the essence of love, which comprehends it so wonderfully and defines it so exhaustively that volumes of definition could add nothing to it. This word is "Wahlverwandtschaft," which has been translated "elective affinity." It is a term borrowed from the science of chemistry. \*\* Affinity in chemistry means that attraction between the particles of two bodies which causes them to unite and blend, thus forming a new compound. \*\* The human organism is the scene of exactly similar operations. Two individuals exert this mutual attraction upon each other, they love each other, they rush to each other with impetuosity and become the source of new formations.—Nordau, Conventional Lies of Our Civilization.

—And—

LECTURER

—FOR—

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Morning & Evening.

—AT—

Grand Army Hall

No. 115 WEST SIXTH ST.,

CINCINNATI, O.

AND EVERY

SUNDAY MORNING

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DURING THE MONTH

OF FEBRUARY, 1890.

—PROF. WRIGHT

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—SCIENTIFIC

AND

PHILOSOPHIC

Questions Answered.

Morning Service . . . . . 11:00

Evening Service . . . . . 7:30

Good Music

MORNING & EVENING.

The Public Invited.

MORNING SERVICES FREE.

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E. O. HARE, PRESIDENT.

J. BROOMES, SECRETARY,

No. 200 Freeman Avenue, Cincinnati, Ohio.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should al-

ways be used for children teething. It

soothes the child, softens the gums, allays all

irritation, and cures wind colic, and is the best reme-

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**GRAND RECEPTION TO DR. WOLFE,**  
Of Cincinnati at Portman Rooms  
London, Oct. 22, 1889

This was the largest and most brilliant gathering of London Spiritualists that has ever taken place. The attendance was somewhere about 1,000. It was a marvel to many where they all came from, so little and so short publicity had been given to the event. Officialism was conspicuous by its absence, therefore Union predominated. No secretary's name lent influence to the event, no patrons added to its importance. It was simply the announcement that Dr. N. B. Wolfe would be received by the Spiritualists of London at an evening entertainment, that was ample sufficient to draw so many together. No greater compliment could be paid our guest than these particulars imply. He is a gentleman of great personal influence and magnetism, and it is such temperaments as best succeed in spiritual investigations. The demand to see him had been so great, that a reception of some kind became a necessity of the time. There was a great reason for it, and therefore it was a great success. This is a spiritual law, and to work in compliance with it is the secret of satisfactory accomplishment.

The Portman Rooms lent a peculiar charm to the proceedings. There is no such suit of rooms in the metropolis. Opening from Bakerstreet, they stretch back several hundred feet. This vista, brilliantly illuminated and richly decorated, presented a fairy scene of beauty, the dancers at the extreme end looking like the little elves of story. First, the vestibule, stairs, and crush room; then the grand Concert Hall, in which the thousand Spiritualists and friends first assembled. Behind that comes the large Refreshment Room, capable of accommodating several hundred persons. Still beyond that comes the Ball Room, where 200 dancers can occupy the floor at one time. In addition there are rooms to serve all the purposes of a large gathering of ladies and gentlemen.

A number of young gentlemen acted most efficiently as stewards, and the large assemblage took their places quietly and comfortably. When all had arrived the large apartment was completely filled. All classes and conditions were present: those in high social position dressed most elegantly, and the working man and his family quite neat and respectable in appearance. The space was so ample that all could gather their friends in close proximity. Families, societies, circles, and other social combinations, sat in groups. It was like being at home, and many remarks were made as to the enjoyable freedom and social delight of the evening.

**THE GRAND CONCERT.**

Before the hour, Mr. Kent very kindly placed his Spiritual Band in position, and his three little daughters—quite the Lycene style—took the stage costumed as "Merry Zangaris." Their singing was astonishingly good, and gave great pleasure to the meeting, which at 8 o'clock had not half assembled; and it is a high compliment to these young ladies and the Spiritual band which accompanied them, that they so thoroughly arrested the attention of such a large audience in the act of "settling down."

**PRESNTATION TO DR. WOLFE.**

The platform party consisted of Dr. Wolfe in an elegantly carved antique arm chair, supported on the right by Mr. T. Shorler and Mr. J. Burns, and on the left by Mr. G. Milner Stephen, and Mr. R. Worley. Dr. Wolfe's presence was announced by hearty cheers. Mr. Burns read letters from eminent friends who regretted their inability to be present. Among these were Gerald Massey, T. Everett, E. Dawson Rogers, Cath. Berry and Mrs. Yeeles.

Mr. Thomas Shorler proposed a Testimonial Address to the Guest of the evening. When the Address was put to the vote by Mr. Burns, every hand was held up, followed by prolonged applause. The Address, having been formally presented Dr. Wolfe rose to reply, but it was sometime before he could be allowed to proceed, so great was the enthusiasm.

Dr. Wolfe's speech, given under deep emotion, was frequently cheered, and when he sat down the applause was long and hearty.

Mr. Milner Stephen, ("the Australian Healer" and Ex-Acting Governor of South Australia,) being called upon to address the assembly, said he was taken by surprise at the request, but would say a few words, to explain the cause of his presence. Having been favored with an invitation to attend that evening, he felt it a duty to assist in doing honor to a distinguished gentleman, who by his wonderful work, "Startling Facts in Modern Spiritualism" and other writings, had endeavored to convince the world of the truth of spiritual intercourse. He (Mr. M. Stephen) had also spent several months in our honored guest's country, and had met with a kind reception from many distinguished individuals, including the President of the United States and his amiable Lady, who had visited him with her father several times. He

was glad therefore to be one of that great company, to give a welcome to Dr. Wolfe.

**THE PROMENADE CONCERT.**

The presentation having been concluded it was announced that the Ball Room was ready for the dancers, who were invited to retire thither and enjoy that pastime. A large number still remained in the Concert Room, engaged in conversation or listening to music and song.

The crowd tended gradually to the Ball Room, which became very lively and brilliant. But the dancers were not numerous in proportion, a great number preferring to look on, and enjoy the sight of so many handsome and graceful people deporting themselves so happily.

This was the choice season for social intercourse. The vast suit of rooms became one extended promenade, taking the circuit of which one was sure to meet with friends, even if an entire stranger. Dr. Wolfe was the centre of attraction: first here, then there, and again somewhere else, the nucleus of a dense cluster of admirers. Drowsily waiting for an introduction, many stood around, charmed with his conversational abilities on spiritual experiences. To shake hands with so many people was no light task.

The Refreshment Room was an enjoyable social centre. "Morella" was the favorite beverage; and the caterer succeeded admirably in the concoction of "Morella Cup."

At midnight, when the dancing terminated, many had left, and those who still remained seemed quite satisfied with the efforts they had made, the two halls having enabled the dancing to commence early.

Dr. Wolfe's presence amongst us has done the Cause much good, if only in the matter of this Grand Reunion. Many non-Spiritualists were present, and expressed their delight at the proceedings. It is sometimes desired that such meetings be more frequent, but the difficulty is to find worthy motives to draw the people together. There must be a germ as the basis of every form of life.—Medium and Daybreak, London, England.

Written for The Better Way.

**DR. BOLTON BELIEVES IN A SATAN.**

The Rev. H. W. Bolton, of the First Methodist Church, Washington and Clark streets, believes in a personal Devil. He said so himself last night.

"Some men tell me," he said "that there is no Devil."

"There were four murders in Chicago last night. In London the 'Year Book' shows 40,000 in jail for crime, besides hundreds of thousands who have escaped."

"They say that God created the Devil, if there is one. God created an angel and the angel fell. He created the Devil as He created us. He made us pure and we have made Devils of ourselves. Whatever others may have to say of the Devil, I say this: 'He attends to his business and does it well!'"

Dr. Bolton then compared Napoleon with Satan. The former was a person and so was the latter. Both controlled men and situations far from headquarters; they had trusted lieutenants. They might be in one place, but they knew what was going on elsewhere.

"I have heard of a man who can speak forty-six languages and read 144. That seems a good deal, but think of Satan with his experience among the angels in Heaven and his centuries in Hell. Think of the time for study he has had. When man yields himself to Satan, God can not save him. I say this reverently and after years of study. If you deliver yourself now you are gone. You can't be saved in this world, which belongs to Satan, the Prince of activity. Let us ministers get back to first principles and determine to fight the Devil."—[Chicago Tribune.]

This is rather surprising for a doctor of divinity in the nineteenth century, preaching the gospel for the salvation of sinners. It is the Miltonian Satanology, the old oriental mythological idea of good and evil filtered down through the ages. The Ormazd and Ahriaman of Persia becomes the God and devil of Christianity. We are slowly outgrowing these ideas, and they will die with those who say they have made devils of themselves. A green apple is bad to eat, though the germ of goodness is in it; a ripe apple is good, but it had to be green before it could be ripe. All nature is as simple as that when we understand it, and what we have to do is to lay aside the old theology and study nature and learn to obey her laws, then we will be obeying God, and whether good and evil God and devil are personalities or not, is a question that will cease to be asked because when we learn to live according to nature, what is called the devil will cease to exist, and no one will presume to comprehend the incomprehensible—God. What surprises me is that the learned men who have the means of information and ought to know better, will persist in imposing on the community a theology that never was true, and cannot by any possibility redeem the world or bring mankind to a condition of harmony and happiness.

R. NEELY.

Written for The Better Way.  
Spiritualistic.  
H. H.

The trumpet and materializing medium, Aaron Willis, of No. 21 Broadway, will remove to 33 Wesley Ave. this week, where friends and strangers will be welcome. This medium is under the auspices of the First Christian Society of Spiritualists, which was organized under a charter from the Secretary of State about a year ago. His controls are well known throughout all the States, and especially by spirit grabbers, whose exploits did not keep pace with their anticipations.

**SPRIT PHOTOGRAPHY.**

To the Editor of The Better Way.

I notice upon the second page of your valuable journal of January 25th, over the signature of J. G. Patton, the question: "How about spirit photography?" I don't read much about this phase of mediumship since Mumler passed to the other life.

I also note the paragraph which follows the above regarding brevity. The writer has been interested in the photographic phase from Mumler, Dougherty, to Stansbury, and the Fosters—F. N. Foster and wife—of Chicago, and can assure all interested that remarkable changes have been made in the past 20 years in this particular phase of mediumship.

First, we will only write of the Fosters of Chicago. All reasonable test conditions are cheerfully submitted to. Second, many faces appear upon the negatives, a portion are recognized, not all, and the mediums can never guarantee recognition. Third the Fosters have submitted their mediumship to the most perfect test conditions of skeptic photographers, and with marked success, and have black and white vouchers that may be seen by any honest skeptic. Fourth, I have in my possession a number of very remarkable photos produced by the spirits through the mediumship of the Fosters, that cannot be duplicated by any methods known by experts of the art; they may be imitated, counterfeits may be produced, but every photographer to whom we have shown them in our travels in a number of states, the past eighteen months, at once confess if they could produce anything like a fac simile, they would cost from five to ten dollars for each negative. Mr. Foster can do well in producing them by the help of the spirits for two dollars for each negative; and further in this connection, Mr. Foster will take his common, plain camera upon his shoulder and go into any lady's parlor when invited and take a picture in an hour's time, the lady furnishing her own plate marked, so that an exchange or any deception is entirely out of the question.

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In conclusion, the writer desires to say that spirit photography is as thoroughly demonstrated as the rap or any subsequent manifestation; slate writing, materialization, spirit photograph, and spirit telegraphy, are demonstrated manifestations. Do we understand the significance of these marvels? How can the teacher do him or herself justice without an understanding of these facts? We are not required, to spend a life time in seeking signs, neither can we afford to be ignorant of the phenomenal manifestations. Object lessons are valuable in earth life, and we need them in some form just as long as we remain enveloped by the material. The past forty years have been a succession of spirit object lessons—phenomena—one phase succeeding another as rapidly as we were prepared to receive them. It is idle and foolish to ignore these facts, or to conclude that we have reached the ultimate of spiritual expressions. Strange and marvelous manifestations will continue until skepticism will be compelled to surrender. Mr. Foster will remain in Chicago, at 51 North Sheldon street, for a month or six weeks longer, and then expects to visit New Orleans and a number of other southern cities by invitation. Those desiring spirit photographs will do well to call soon. DR. M. E. CONGAR.

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**ROSES AND HARDY PLANTS**

OUR SPECIALTIES  
PEONIES, LILIES, PHLOXES, PINKS;  
VINES and SHRUBS, 15 sorts of Dbl. Lilacs;  
the NEW RED CLEMATIS, KERMESINUS,  
BECONIAS, finest collection in the country,  
BRAUT RACE of CERANIUMS, splendid  
new family of sun proof borders.

CHRYSANTHEMUS, all prize taking varieties.  
FLOWER and VEGETABLE SEEDS, very  
best quality. All the good